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The CHRISTIAN CENTURY

A Journal of Religion

Science Has Its Heretics

By William Pierson Merrill

John Haynes Holmes Replies

to critics of his previous article

A Humanistic Interpretation of Prayer

The Rebuilding of Zion

By James Waterman Wise

China in the Shadow

An Editorial

Fifteen Cents a Copy—Nov. 13, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

November 13, 1929

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

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One of the most important developments
in modern church history will be
discussed next week by

Dr. Henry Sloane Coffin

President of Union Theological Seminary
in an article on

THE NEW CHURCH OF SCOTLAND

Dr. Holmes Exhorts the Humanists

Well, here's another round in the exchange between John Haynes Holmes and the readers of The Christian Century. And isn't it a lovely round? Was there ever a man of better spirit than Dr. Holmes? This isn't a debate. It is a genuine exchange of mind between adult thinkers. A periodical is fortunate beyond all telling to have such an honest discussion of a fundamental question to present to its readers.

The most interesting thing about Dr. Holmes's reply, as I view it, is his explanation of the purpose of his first article. That "Humanistic Interpretation of Prayer," which woke all these echoes, turns out to have been addressed, not to the main body of readers of this paper, but to the humanists. I suppose that most of them are subscribers, so Dr. Holmes was justified in thinking these pages the proper place in which to address them. But what a sight for reflection the whole scene turns out to be—Dr. Holmes, self-declared humanist, standing up in the meeting house and exhorting his fellow-humanists to get down on their knees!

We all need to get down on our knees. Perhaps some such exhortation as that may emerge when the editor, as he promises, supplies the closing instalment for this series of articles.

I am glad to see that the Zionist position is presented, as I ventured to hope it might be, in this issue. James Waterman Wise, son of famous Rabbi Stephen S. Wise, has established a reputation for brilliant writing which makes him a perfect choice to perform this service. Yet I cannot say that he has written just the sort of article that I have been wanting on this whole subject. He has gone into detail pointing out the points at which he thinks Prof. David's article was wrong or bitter-spirited. I made a few comments along that line at the time of my first reading. But this doesn't go to the heart of the Zionist question. At least, not for me. I want to know whether there is actual injustice involved—to anybody—in what is going on in Palestine? Or is there danger of such injustice? If not, why the trouble?

I am quite ready to confess my ignorance on this whole matter. That is why it seems to me likely that the sort of questions that perplex me are the sort of questions that other people, as well, would like to have answered. Oh yes, and there is one other: Mr. Wise speaks of Zionism as the hope, ideal, dream, project—call it what you will—of the Jews. Is it? It seems to me that I seldom read about it in the newspapers but that there is some sort of a row on; somebody resigning or somebody being persuaded not to resign. In what degree are the Jews—all the Jews—Zionists?

THE FIRST READER.

Contributors to This Issue

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The CHRISTIAN CENTURY

An Udenominational Journal of Religion

VOLUME XLVI

CHICAGO, NOVEMBER 13, 1929

NUMBER 46

EDITORIAL

THE union of the Congregational and Christian churches was virtually completed by the Christian convention's unanimous approval, at Piqua, Ohio, of the plan of union which was accepted last May by the National Council of Congregational churches.

Congregational and Christian Churches Unite

Minor adjustments remain to be made, and the local application of the union must be worked out in various communities as occasion arises. As both bodies are thoroughly congregational in their polity, the act of their conventions imposes no mandate upon individual congregations or upon the organizations by states and districts, but the unanimity of sentiment on both sides is a guarantee that complete unification will proceed as rapidly as possible. This is one of the most significant among the many recent steps toward the union of denominations and the first, among those recently promoted, to come to fruition. The basis of union, it will be remembered, involves an acceptance of the Bible as the supreme rule of faith and life, and a recognition of the right of Christians to differ in opinion without breach of fellowship. The union is "conditioned upon the acceptance of Christianity as primarily a way of life and not upon uniformity of theological opinion or uniform practice of ordinances." Here is a practicable program of union. Who follows in their train?

British Statesmanship and Indian Unrest

NOTHING in the foreign policy of the British labor government surpasses in courage and wisdom the definite promise of dominion status to India. The statement made in Delhi by Lord Irwin, the viceroy, has been seized on by the flag-waving portion of the British press, and by politicians of the Birkenhead stripe, as a signal for the first major attack on the MacDonald ministry. But Mr. MacDonald seems well able to survive the onslaught, while the promise made to India, officially spread on the records, gives a new aspect to the political outlook in that empire. It is true that Lord Irwin carefully refrained from

specifying when or by what method dominion status would be conferred on India. It is also true that such a status has been virtually promised since 1917, when, in the midst of the war, Britain pledged herself to give India "the gradual development of self-governing institutions, with the view to progressive realization of responsible government in India as an integral part of the British empire." When prime minister, Mr. Baldwin underwrote this promise in this fashion: "In the fulness of time we look forward to seeing India in equal partnership with the dominions." But the words of Lord Irwin take the last loophole out of the pledge: "I am authorized on behalf of his majesty's government to state clearly that in their judgment it is implicit in the declaration of 1917 that the natural issue of India's constitutional progress as there contemplated is the attainment of dominion status."

Significance of the Pledge Of Dominion Status

THE vital import of this announcement lies, not in its final and irrevocable promise of a definite future political status for India, but in the time at which it is issued and the temper which it exhibits. Undated promises of future political developments may mean very little in respect to immediate progress, as the Filipinos, who first welcomed the pledge of independence in the Jones law of 1916, have discovered. But to have "his majesty's government" speak now, and speak with the conciliatory tone of Lord Irwin's statement, is immensely significant. For more than two years the Simon commission has been studying India's political situation. This commission is charged with the responsibility of recommending to the British parliament the next steps to be taken in carrying out past pledges to India. The commission has almost completed its work; it is understood to be drafting its report at the present time. Its recommendations will be available within another six months, at the longest. Such rumors as have seeped out of the meetings of the commission have been unanimous in suggesting that the majority report, at least, will be definitely liberal in its proposals. But

the MacDonald government has refused to await the Simon commission report, when the next British pronouncement on Indian policy would have been naturally expected. Instead, without consulting the commission, it has leaped ahead to tell India that, whatever the report, eventual dominion status is assured, and to make what is, in effect, a plea for Indian patience and confidence. The world sees here, in other words, the spectacle of a mighty power trying to put its relations with a "subject" and practically unarmed people on a new basis of active cooperation for the rapid realization of that people's hopes. It is a new day in the history of colonial government.

Will Lord Irwin's Promise Stem the Rising Revolt?

LORD IRWIN'S announcement indicates that the situation in India has become much more serious than the western world has known. It is inconceivable that anything except the gravest danger would have caused the British government to make this pledge in this form and at this time. The world knows, of course, that the Indian nationalist congress voted, at its last session, that if dominion status had not been granted by December 31 of the present year it would favor mass civil disobedience. But this vote has been interpreted, in the western press, as the work of a younger group of hotheads, not at all representative of the whole nationalist movement. Mahatma Gandhi was known to be continuing his preaching of non-violence; many of the older nationalist leaders were said to be opposed to any policy that included an immediate ultimatum. Opposition from such quarters, combined with the constant opposition of the native princes—secure in the possession of their government-guaranteed incomes—had frequently been reported as sufficient to head off the prospect of immediate trouble. Various observers recently returning from India have spoken more pessimistically. But the general feeling in the west has been that, bad as the situation might be in India, and rapidly as unrest might be increasing, December 31 would pass without serious difficulties. The action of the government shows that conditions have become far worse than has been known. Lord Irwin has tried, by this eleventh hour appeal to India's emotions, to overcome another emotional surge that was bearing straight toward disaster. Will the British appeal succeed? Only time—eight short weeks of it—can tell. But the MacDonald government, braving the attack which it was sure to provoke at home, has made the attempt. All honor to it!

Christianizing Worship

A CHURCH harvest festival in Hereford, England, recently suffered a curious interruption, according to the story told in the *Christian World*, of London. The rector had announced one of the

favorite hymns of the Anglican church for occasions of the kind, "A sower went forth sowing." But after the congregation had found the number, and as it was about to begin singing, the rector stopped it. His eye had run down the verses to these words:

And then the fan of judgment shall winnow from His floor
The chaff into the furnace that flameth evermore.

The congregation stood in silence while the minister looked up another, and what seemed to him more Christian, hymn. It might be asked why, in this case, the rector waited until he reached this point in the service to discover the sentiments of the hymn. But every church attendant is familiar with the tendency to use certain hymns which have become associated with certain festivals without stopping to inquire whether the language now represents a genuine expression of religious experience and faith. Some missionary hymns, sung again and again by congregations under a deep desire to share their spiritual blessings with others, employ terms which are as outworn theologically as they are affronting socially. It would be a good thing if ministers would, over a period of years, study the words of hymns which they call on their congregations to sing, just to make sure that they are actually fit for Christian use. And, incidentally, while they are studying the words of hymns, they might also give some attention to the responsive readings. Are they always Christian?

Churches and China Famine Relief

WE ARE in receipt of a long letter from Professor J. S. Burgess, of Yenching university, Peking, China, criticizing the report of the commission of the American Red Cross which has investigated the feasibility of American participation in famine relief efforts in China. The Red Cross commission was composed of men of high caliber. It advised against further attempts to feed the starving in China, and in fact suggested that the need for help is on the wane. Professor Burgess, to whom the report has come "as a shock and a painful surprise," makes seven specific points in rebuttal. We believe his points all well taken. The question arises, however, as to what is to be done in the circumstances. It is hard to believe that, in the face of opposition from the official philanthropic agency of the nation, there is any chance to conduct a general campaign for Chinese famine relief successfully. It is also true that conditions in China are changing so rapidly that it is impossible to tell, far in advance, whether relief activities in certain districts will or will not be possible. Yet it is beyond denial that a terrible famine is raging in several Chinese provinces. And there is sound evidence that a large amount of relief work is practicable. What is to be done? The only suggestion that occurs at the moment is that the mission boards might offer to put churches and individuals with a desire to help into direct touch with responsible mission-

occasions living in famine-stricken areas who would become agents for the distribution of relief funds. It seems an unthinkable cruelty that millions should be abandoned to hunger and death in a world that contains the abundance which we have in America. But without some form of direct cooperation between missionaries in China and givers in America it is hard to see how this tragic situation is to be overcome.

Senseless Tradition

THREE times within as many weeks the central west has been shocked by shipping disasters on Lake Michigan. Three boats, caught in the heavy storms which have marked this autumn, have gone to the bottom. In the case of one, there was no means by which help could be summoned, so that the ship was wrecked, carrying its crew to the bottom, without leaving a survivor to tell the tale. Both of the other ships went down, however, with rescue boats standing by. And in both cases, the ship's captain remained on deck after all others had taken to the boats, and went with his ship to his death. The newspapers speak of this as "obedience to the unwritten law of the sea." If there is any such unwritten law, it is time for its amendment. That the commander of a sinking ship should stick to his command as long as there is the slightest chance to save the vessel will be generally agreed. That he should not leave until all others have left is also reasonable. But, when this has been done, when the last person has left, when the ship has been abandoned to inevitable destruction, what sense is there in expecting the captain to remain on board and commit suicide? Sailors pride themselves on the traditions of the sea. In the main, these traditions are both heroic and wise. But the tradition that condemns a ship's captain to death, when his sacrifice cannot have the slightest effect on the fate of his ship, is as senseless as widow suttee.

Dangerous Heresies Break Out in San Antonio

A BAPTIST minister of San Antonio, Texas, a veteran of many pastorates and long a resident of that city, has been ejected from the fellowship of the San Antonio Baptist association on the ground of two heresies. He has "declared his belief that Baptist churches are not the only true New Testament churches and is therefore guilty of the heresy of belief in open church membership"; and he has stated that he would receive as valid Christian baptism immersion by other than Baptist ministers and is therefore guilty of the heresy of alien immersion." The association's resolution not only put the minister out of the fold but threatened his church, the Immanuel Baptist church, with expulsion from the association unless it repudiates these two heresies. The local press of that city reports that on the following Sunday the congregation unanimously voted to stand

by its pastor. It is to be hoped that this matter will not be brought to the attention of Mr. Mencken. It would make too good a paragraph for his "American." Thus, while the church of God is trying to unite its forces for practical service and for effective war against the powers of evil, this particular platoon decides that the most serious obstacles to human welfare and the coming of the kingdom of Christ are the dangerous belief that Baptist churches are not the only true New Testament churches and the heresy of "alien immersion."

Three Great Colleges Will Pay Taxes

DOES the exemption of churches and private educational institutions from taxes on their real estate holdings impose an unjust financial burden on the rest of the community? The question has been discussed, pro and con, in these pages and will be treated again. In the meantime, it is of interest to learn that three of the foremost schools of New England—Harvard, Radcliffe and the Massachusetts Institute of Technology—have concluded agreements with the municipality of Cambridge, Massachusetts, whereby they voluntarily set aside their tax exemption on certain property. Under the terms of this agreement these colleges will pay on all property acquired after July 1, 1928, a sum equivalent to the tax which would be due at the local rates. This is to continue for twenty years. It will be noted that this is not a formal surrender by the colleges of their tax exemption; it is a voluntary contribution which leaves the legal position untouched. But by this agreement Harvard, Radcliffe and M. I. T. do acknowledge, in principle if not in law, that a community which finds a large part of its territory withdrawn from taxation because of institutional exemptions has a claim on those institutions. The situation in Cambridge, where the three colleges which have concluded this agreement held one and one-half out of six and one-half square miles of territory exempt from taxation, may have been unusually hard on the municipality. But the principle involved is national, and it may be that the action taken will contribute toward a precedent of equal breadth.

That Persistent Hero—The Rt. Rev. Paul Jones!

OF ALL the sensation-makers now at large, this man Paul Jones stands near the head of the class. Our reference is not to the hero who stood on the burning deck shouting that he had only begun to fight, or words to that effect. It is the bishop whom we have in mind. Percy Sylvester Malone has been lamenting, in the columns of the Churchman, the decline of the S. R. H. D.—the Society for the Refusal of Honorary Degrees—an organization which Mr. Malone claims to have founded, but which has become gradually bereft of most of its members.

But now Bishop Jones comes forward to let it be known that, despite the precedent which seems to shower honorary degrees on bishops with almost the abundance that scatters them over philanthropically-inclined millionaires, he remains unadorned. He is, we suspect, the only doctorless bishop in the United States—and we include bishops of every kind and succession, apostolic or otherwise, in the reckoning. We have suspected for some time that, among ecclesiastics, this Bishop Paul Jones is different. Now we know it.

A Statement

IN AN ARTICLE entitled "Erotic Hymnody," by Shelton Bissell, published in *The Christian Century* of October 2, there appear the words of a hymn, "In a Garden." This hymn, we have since learned, is copyrighted by the Hall-Mack Company of Philadelphia. Its printed use in our pages without special permission was a violation of copyright. The owners of the copyright have been directly advised of our regret and informed that our action in publishing the hymn was entirely unwitting and innocent, so far as intention was concerned. We also take occasion to express our deep regret that the name of Mr. C. A. Miles, the author of the hymn, was specifically mentioned in the article. We assure Mr. Miles that, in our judgment, the opinions expressed by Mr. Bissell on the hymn in question do not reflect in any sense upon its author. Certainly it was not the intention of Mr. Bissell to so reflect upon him or of *The Christian Century* to allow the writer of the article to do so, and if Mr. Miles regards the article as carrying any such implications we deeply regret having published it. Mr. Miles is well-known for his Christian character and devoted church service.

China Still in the Shadow

THE SERIOUSNESS of the internal situation in China can no longer be disguised. After months of rumor and counter-rumor, the marching and countermarching of troops, it is admitted that civil war on a major scale is again in progress. With General Yen Hsi-Shan refusing to join the other northern war lord, General Feng, in his attack on Nanking, that government may weather the storm. Its prospects look a little brighter than they did two weeks ago. But, no matter what may be the outcome of the present fighting, the life of the nationalist government hangs by a thread. Chaos still waits in the background.

To understand the present position, a swift review of Chinese events during the past few months may prove of value.

The present Nanking government began its career by cutting off its "communist" elements. A large measure of foreign opinion, both within and without China, was vociferous in demanding that it should

do this. Excesses committed by alleged red bands in certain interior provinces alarmed the non-communist party leaders. The Nanking outrages, supposedly the work of communist elements in the army, turned this alarm into active opposition. Moreover, Chinese business interests in Shanghai, which provided the main support for the Nanking regime, were insistent that the nationalist movement should be purged of its radical labor and peasant elements, lest these might ultimately turn from opposing the foreign imperialist to opposing the Chinese industrialist.

It may be that this "purging" of the nationalist movement was the only way to deal with what was admittedly a difficult situation. But it involved the Nanking government in grave losses. The nationalist party—the Kuomintang—was split between its right and left wings so completely that all later appearance of party government at Nanking has been the flimsiest sort of sham. More important than this, however, was the driving out of the labor unions and the organized peasants—the elements that had given the nationalist cause its conquering popular support during the days of its advance from Canton northward.

This loss of "proletarian" support cost Nanking all real authority over Canton. It made control over the key city of Hankow, over the rich provinces of west China, and even over parts of north China, exceedingly precarious. Even the adherence of Manchuria was a compensating victory of doubtful value, and the other nations have shown no greater readiness to meet the wishes of the Nanking government since it rid itself of the last taint of radicalism than they did in the days of its alleged red-ness.

Certainly, with the ruthless repression of the labor unions and peasant organizations—a repression accomplished in many places with horrible slaughter—the Nanking government lost its last chance of resting its structure on a genuinely popular support. It may be that such support could not have been developed under any conditions. It may be that China is too undeveloped, too retarded, to make any true government of and by the people a possibility. The slogan of a "people's government," one of the Three Principles taught by Sun Yat-sen, may always have been nothing but a dream. Most foreign observers in China will insist that it was. Be that as it may, when the possibility passed that the Nanking government would be able to base itself on popular support, there remained only one alternative. A military basis became inevitable.

But the outcome of a military regime has been, likewise, inevitable. Given three military strong men, each determined not to allow a rival to gain an advantage, and there was certain to be conflict among them. For a time Nanking, which made Chiang Kai-shek its chief figure, managed to keep Feng Yü-hsiang pacified, first with offices and later with large sums for "travel." Yen Hsi-shan was also kept quiet in the same way. At last, however, the open break has come between Nanking—that is, Chiang—and Feng,

Yen is intent on riding out this storm, but whichever general wins now, scores will be settled with Yen hereafter. And so China slips back into more of the interminable warfare among her military men. In the meantime, the progress of the rest of the Nanking government has not been notably successful. The foreign powers have once more refused to rescind their extraterritorial rights. The provinces have shown less and less readiness to take orders from or remit taxes to the central government. Expert advisers have been employed—Americans being conspicuous in their number—and ambitious schemes have been announced. But little real progress has been made. How could there be much progress? For the government has been without money, without power, without that fervor of public support which marked the last stages of the Sun Yat-sen movement. In fact, Mrs. Sun Yat-sen has been from the first, and remains, one of the most active antagonists of Nanking.

Why, then, if this was the situation, did Nanking add to its troubles by precipitating the crisis in Manchuria? For Nanking has assumed full responsibility for the raid on the offices of the Chinese Eastern railway and the expulsion of the Russian employes from their treaty-guaranteed positions. Viewed on its surface, the act was so irrational as to suggest a complete lack of administrative competence. Not only was the raid without a shadow of legal justification, but it was certain to produce the very international complications that have followed. Russia, even while preparing her troops for war, was so nonplussed by the irresponsibility of China's act that she promptly declared it must have been instigated by some other power which had sinister reasons of its own for producing an upheaval in Manchuria. The only explanation from Chinese sources that seems to have any sense in it hints that Nanking expected to find, among the documents seized, some implicating Feng with the soviet authorities. If that was the reason for the raid, it was a big risk to take for a problematical result. War with Russia would almost certainly spell the end of the Nanking government.

Here, then, is the situation in China. In Manchuria, Chinese and Russian armies face each other, occasionally raid each other's lines, may later fall into open warfare. The Manchurian general, son of the late redoubtable Chang Tso-lin, is losing faith in the wisdom of a further continuance of his Nanking alliance, and almost any day may determine to cut loose and settle the railway embroglio on the best terms he can get. In central China, actual fighting has broken out between the troops still loyal to the Nanking government and the troops of Feng. Yen's "neutrality" makes Feng's chances of success small, but a slight shift in the alignment of the various generals—even of the subordinate generals—might quickly change the whole outlook.

In the midst of the new confusion which has come upon China, we hope for the preservation of the gov-

ernment at Nanking. It is not a true people's government; it does not appear to be a particularly wise government; it is certainly not a very strong government. But it is the best government available in China now. The longer it can be maintained in even nominal authority, the better for China, tormented to near-chaos by her militarists. Yet those who hope for China's future welfare should recognize that this present Nanking administration can never be more than a transition regime. Final stability on a civilian basis will only be the portion of a government in which the place of China's masses—the peasants and workers—is recognized.

The Sons of Pioneers

THE established tradition that a presidential address at a denominational convention shall be an affair of denominational flag-waving and hurrahs and hosannas accompanied by much pointing with pride to recent achievements and culminating in a roseate prospectus for the future, received a severe shock in the address of the Rev. Frank D. Adams before the Universalist general convention at Washington, D. C. Putting aside every temptation to make things look better than they are for the sake of maintaining morale and presenting to the world a beautiful facade of denominational prosperity, the president of this convention spoke to it and to its constituency as clearly and crisply as a doctor might in diagnosing the condition of a patient whose heart and nerves are strong enough to stand an honest account of what is the matter with him. Dr. Adams was not interested, and neither are we, in the question as to whether the Universalists are better or worse than others in respect to the matters under consideration. Any implications of that sort he ruled out at the start as irrelevant. The only relevant questions were, what is wrong and how can it be righted?

The speaker began with the story of a dream. The Angel of Success offered to a pastor his heart's desire, a full house, but only on the condition that every one of his hearers should become, morally and spiritually, just like himself. It was a hard condition. The dreaming pastor broke into a cold sweat, and woke up. So would most of us. The very suggestion should make a church wake up. The parable is ended, but the insistent question remains: What kind of world would this be if everybody in it shared the spirit, the prevailing attitude and the present practical policies of our church? A church builds itself a house, takes to itself a preacher as the spokesman of its faith and program, opens its doors and invites all men to come in both to hear and to join. It does not tell them that, if they do, they will become like the other members of the church and like the church itself, but they will. The operation of social forces and the contagion of personality will take care of that. And what then? Will they themselves and the

world at large be any better off? Any church, however sure it may be of its doctrines and principles, ought to think twice before inviting men and women generally to permit themselves to be assimilated to its likeness. It is a heavy responsibility.

What is the matter with the Universalist church, as the president of their convention sees it? Its faith and philosophy are right enough, but "we of this day have lost or failed to recapture the spirit of adventurous daring which was in the hearts of our fathers. They were not afraid to be Universalists in a day when, to be a Universalist at all, you had to be different. They were not bound hand and foot by the grave clothes of formalism and conformity. Their mission was not to win the approbation of their orthodox neighbors, but to proclaim a new interpretation of the gospel. Who dares to grapple with the needs of today with the same high courage and fortitude?"

To what group of descendants of reforming fathers could not the same challenging question be addressed? It is the natural history of every forward movement since the world began that the sons of pioneers become settlers, concerned chiefly with holding the territory that their ancestors gained. But what kinship is there between the courage of those who moved out into new ground at peril of their lives and the timidity of those who occupy that same ground as an inheritance from which they dare not move on to any further conquest? The spiritual sons of those who have dared to go on are those who still dare to go on, not those who dig in safely upon the hard won field. The fathers and founders of the Universalist church were among those who won their liberty from theological tyranny and bequeathed it as a priceless legacy to those who came after. "But by the time it got to us it was not a liberty but a tradition. Traditions are precious, and men do well to cherish them. But no one ever pioneered in behalf of a tradition." The present need is not for the threshing over of the old straw of theological controversy and the wearisome reiteration of what no one is any longer interested in denying.

It is the temptation of the professed liberal to let his liberalism exhaust itself in the assertion of a freedom which it no longer requires any courage to assert, and to neglect to follow out the consequences of that freedom with a daring equal to that of the men who won it. There is need enough still for clear thinking and for bold restatement in the realm of theology. But Universalists cannot discharge the obligations which their liberty imposes upon them by continuing to prove the non-existence of an endless hell of fire and brimstone, nor can other liberals meet the test of a constructive and socially valuable liberalism by saying over what has been said for fifty years about the Bible or the sacraments or the classic creeds of Christendom. These things may still need to be said; they do need to be said; but there is no adventure in merely saying them. It is the implications of the faith that

constitute the present challenge, and it is in this field that there is need for a courage as reckless of personal safety and denominational prestige as was that of the fathers who boldly affirmed as a discovery the principles which we now repeat as a tradition.

For Universalists, the primary discovery was the universal love and fatherhood of God and the brotherhood of man. Others too, not Universalists, gained that insight and remade their theologies accordingly. But the restatement of a theology is not an adequate corollary of a discovery so fundamental. What are the implications today, in our present social order, of a principle so revolutionary? If God is the Father of all men, and if all men are brothers, what is the church going to do about it? Is it going to conduct itself any differently, or manifest any different attitudes? As it opens its doors and invites men to accept its message and join its company, can it say: Come with us and we will make you like ourselves—company of people who act as though they believe that God is their Father and all men their brothers?

It is the mark of bold adventurers in the realm of the spirit that they are always recognizably different from those around them. Perhaps the weakness of the church is that it is not different enough. To find ways in which to carry out in social practice the implications of its liberal thinking, so that it may indeed be "different" from the world to which it offers its message and its help—this is a task in which the church may lose itself—and find itself.

Saving the Honor of the Church

DURING the early days of the world war, when a little handful of gallant troops was all that had reached the scene of battle, one frequently heard of "the thin red line" that represented England at the front and saved the day for her. The vivid figure of speech comes back as we think of James Myers, industrial secretary of the Federal council of churches, standing almost alone as representative of any active concern in the churches in the midst of the appalling industrial warfare that has been going on in North Carolina during recent weeks. If it had not been for James Myers (and also, for a time, William B. Spofford, of the Church league for industrial democracy) who went to Charlotte and Marion to be aided of service in the name of the church, the forces of organized religion would have to confess to an amazing indifference when confronted by the most acute industrial conflict of the year.

What Mr. Myers could do was less significant than what he was. He was a living symbol of the fact that somewhere in the churches there was a desire to understand sympathetically what was happening in terms of human relationships. Mr. Myers spent more than two weeks in North Carolina, patiently

ding out the distressing facts which lie back of the present warfare in the textile industry. He sought to bring about some form of mediation, going to the governor of the state to urge such a step. He looked to the state of suffering among the families whose wage-earners were out of work and stimulated a movement among church people for the relief of the distressed, being unwilling to see men, women and children starve as the only alternative to submitting to intolerable working conditions.

An incident reported by the New York Times reveals the spirit of this unique ministry. When four men were shot by the sheriff and his colleagues, Mr. Myers was invited to help conduct the funeral service. After reading a passage of scripture, he appealed to the strikers to put aside every impulse toward retaliation and every thought of violence or revenge. He urged them to make the solemn hour an occasion for new commitment to the spirit of love. But he added (how could he do otherwise?) that such conditions as those in which they had to work and live could not be reconciled with the ideal of human love and brotherhood.

At least two practical effects of his work have appeared. As a result of his report to the Federal council's commission on social service, there has been, in the first place, a renewal of the request to the government at Washington to provide for a thorough investigation of the textile industry, both southern and northern. In the second place, the Federal council's commission has initiated an appeal for sufficient funds to relieve the worst cases of need in Marion, whether among unionists or non-unionists affected by the strike. Though the amount raised be small, the spirit of the movement is of large importance. It affords needed testimony to the fact that there are people who understand what is happening and who do not regard starvation as a fair weapon to employ against those who desire to organize and bargain collectively. In the midst of such a beneficent ministry, for which he would think that Mr. Myers had earned the lasting gratitude of the church, he found churchmen themselves turning against him. A group of ministers in a nearby county "demanded" that he withdraw from the situation, and threatened to bring about the separation of their denomination from the Federal council unless he did so. Needless to say, Mr. Myers went straight on with his mission of reconciliation and mercy, undeterred by any such misguided threats. Happily, there are other southern ministers, such as Bishop Edwin D. Mouzon, of Charlotte, and Dr. William A. Newell, Southern Methodist superintendent of the Gastonia district, who have taken a very different attitude and have been ready to give such support as they could in arousing a public opinion in behalf of improved conditions.

When Professor Jerome Davis brought out his recent volume, "Labor Speaks for Itself on Religion," which many labor leaders frankly expressed their

feeling that the church was altogether uninterested in their problems, not a few critics insisted that the picture was greatly exaggerated. We would only say that, if, in North Carolina, the alienation of labor from the church is less than some have thought, it is due almost entirely to a few brave and far-seeing souls like Mr. Myers who have constituted our "thin red line," saving the honor of the church.

The Castles in the Sand

A Parable of Safed the Sage

WHERE we go bathing in the good old summertime, there is Sand; and every year I have a few loads drawn in, that it may keep fresh and clean. And the younger of my Grandchildren dig there and play, partly in the Sand and partly in the Water. And they build Great Works, even Castles, and Walls.

And there came unto me the Red-headed Little Sister of the Daughter of the Daughter of Keturah, and the Black-eyed and Black-headed two sons of my Youngest Son, and the Tow-headed small son of my Eldest son, and they said, Grandfather, may we have Three Little Pine Trees?

So I went with them where the Young Pines were too Thick, and we took up Three small ones for their Castle.

And they came again, and said, May we have Two Little Oak Trees?

And I went with them where Oaks were too thick, and we took up Two Young Oaks.

And they came again, and said, May we have this Short Length of Iron Pipe?

And they had it.

And they came again, and said, May we have these Two Lengths of Tile?

And I said, See that ye lose none of this Material in the Water, lest some of it cut little feet.

And they said, We will be Careful.

Now they played with that Contraption every day for it may have been a week. And the Sun rose not early enough for them to begin; and they were reluctant to stop for their Lunch; and they protested when night came and would have gone Joshua one better if they could.

And I sate at my desk a bow-shot from them, farther back in the Woods, and I heard them chattering as busily as might be, with never an accident or a dispute.

And I said, as I have said a thousand times, My Grandchildren are the Very Best that ever were, and they keep getting better all the time.

Then the children got a Great Idea, and they evolved a Stupendous System of Waterworks with their Castles.

And they arranged to Pour Water into one Inclosure and have it flow into Moats and Trenches

and on down to the Lake. And they borrowed nearly all the Buckets in the Kitchen to assist them.

And they said, When it is all done, we will bring All the Grown Folk, and display our work and charge them Five Pence each.

And I think that it would have been worth the Price.

But they agreed that Grandfather should come in free, and they gave reasons which I am Too Modest to repeat; but I am glad they think as they do.

But when it was All Finished, and there was Not One More Improvement which any of them could think about, then did they suddenly Lose Interest, and they abandoned the Plant altogether, not even taking back the Iron Pipe and the Tile; and there still is one Bucket which I suspect is in the Bottom of the Lake.

Now I considered this, and I said, O my God, is it

on this wise that Thou hast made man, always striving after Perfection, and when it approacheth, finding it too Dull to be Interesting?

Is this the meaning of that Thou hast done, putting Eternity into the heart of men, and setting them to striving for what they can never attain and would not enjoy if they did attain it?

Is it for this Thou hast placed us here on earth where Struggle is Essential to Existence, and that Thou hast set before us the hope of a Heaven where we may Strive On?

And I said, O my God, take me not to a Completed Heaven; but let me still pile up my Sand-castles and Shore-waters systems; and when they are in danger of perfection, give me grace to think of something else.

So enable me in this and every world to enter into thy Kingdom as do the children.

VERSE

Time

TIME is no bird whose flight is never done,
Time is the Mountain Country of a King—
It is eternity but slumbering. . . .
Across its solitudes the seasons run
Like frightened hares, but only stir the dust;
Cyclones and whirlwinds pass and touch it not,
Wars rage, and terrible earthquakes are forgot;
The stars go out, their beauty burned to rust.

Careless of shadows we call night and day,
Time does not move to methods new or old,
Neither can we snare it in a cage of gold
And hear it tick, tick, tick . . . itself away.
Life, venturing upward on some cloudy quest,
Is broken on that infinite, quiet breast.

JOHN RICHARD MORELAND.

Silver Ship

I SAW a ship, a silver ship,
Sailing away to sea
And the sound of the sea was a drip-drip-drip
Of remorse as it sailed from me.

I saw the Captain upon the deck
And the sails were opened wide.
And I prayed the ship might be a wreck
Washed on the returning tide.

But the ship sailed high into the sky
Over the ocean's graves
With a taunt that dreams will never die
Skimming above the waves.

RAYMOND KRESENSKY.

To My Son

ALL THE roads are running out
For your feet to take;
All the rivers flow away
To an ultimate lake.

I have fashioned you a bridge
Far above the tide;
Pointed you a hidden path
Green on every side.

When you are confused with roads
Wider than you knew,
Take the pathway, when the strange
Lights bewilder you.

In the green cathedral
Set your step with care;
Where the wind is quiet
Beauty has been there.

Watch the majesty of trees,
Read their message plain;
Listen to the silence
And the sound of rain.

Cherish every beauty
That your soul achieves,
Lest it die as fire
Under sodden leaves.

Let that torch before you
Burning white and still,
Be to your intrepid youth
A beacon on a hill.

JESSIE ST. JOHN.

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Dr. Holmes Puts Something In

By John Haynes Holmes

In *The Christian Century* of October 16 appeared an article by Dr. Holmes on the subject, "A Humanistic Interpretation of Prayer." This article has called forth hundreds of communications from readers in answer to an editorial question inquiring, "Did Dr. Holmes Leave Something Out?" In the issue of October 30 we published seven pages of these comments with an additional page in the issue of November 6. Dr. Holmes further states his position in the following spirited and enlightening article. Editorial comment will appear in a forthcoming issue.

AS I READ the symposium which followed upon my article, "A Humanistic Interpretation of Prayer," I feel instant gratitude for the earnest thought, keen insight and sympathetic appreciation which has been lavished by so many of our best minds upon my poor words. At the moment I am tempted to make no reply to any criticism presented or objection raised to my argument, but only to offer my reverent salutation to those who have so honored me with their attention. How happy should any man be to receive such a wealth of friendly and helpful comment from men whom he has long known and admired as among the most competent and trusted spiritual leaders of our time! And how lovely a circumstance it is that one of the most difficult and delicate problems of the religious life can be discussed today by men of different training, experience and outlook in a spirit not of acrimony or dissension, not even of desire to score points and register hits, but of sincere good will, earnest love of truth, and generous tolerance. In all these seven pages of comment upon my article I find only one letter which is touched with arrogance, and thus marred by that superior tone of dogmatic assurance which is so alien to constructive controversy. This symposium is a wonderful exhibit of that community of thought and interest which I like to believe lies at the heart of true religion and can therefore unite all men, whatever their diversities of theological opinion, in one fraternal body. I wrote my article, I suppose, with the desire that it should bring conviction to men's minds. I now find myself concerned only with the fact that it has stirred thought and thus disclosed new insights into truth.

A Fundamental Division

A close examination of this symposium, which sheds so grateful an illumination upon the problem of prayer, reveals the significant fact that the numerous comments fall with surprising precision into two definite and mutually exclusive groups. Between these groups I seem to discover a fundamental contradiction which, at first confusing, serves in the end to clarify the whole problem which is before us. It is this contradiction which I would use as the basis for such reply as I would make to those who have so generously presented their viewpoints in reaction upon my own.

The first of the two groups to which I refer is composed of those who agree with the editor of *The Christian Century* that I "left something out" of my presentation of the question of prayer. Dr. Patten, for example, seems to feel that I left out that divine person who exists in the universe apart from ourselves—the "Someone who comes to us out of the universe," the God to whom Jesus spoke when he cried, "I thank thee, O Father, lord of heaven and earth." Professor Pauck declares that I omitted that profound experience of communion with another person, the God whom we address as "Thou," which constitutes the very essence of prayer. Professor Speight asserts that I have seen the process of prayer "only from one side"; and my beloved teacher, Dr. Francis G. Peabody, says much the same thing when he writes that my article stated "only one half of religion." My friend and colleague, Maxwell Savage, feels that I "left out the most important point of all regarding the reality of prayer," which is the personality at the heart of the universe. Dr. Wooten points out that in my doctrine of prayer there is no provision anywhere "for any response of the universe to the approach of the praying person." Professor Harkness asserts that prayer "is a two-sided process" and evidently thinks, like Professor Speight and Dr. Peabody, that I have left out the God side. Dr. Spencer turns my poetic quotations back upon me in clever and illuminating fashion, and therewith shows, or tries to show, that I have omitted from my thought of prayer the very God to whom my poets have themselves addressed petitions. Certain others of your correspondents feel more or less the same way. They are certain that prayer is a process of communion between God and the soul, and that I have forgotten God.

The Objective of Prayer

The second group to which I refer is composed of those who insist that I discovered God in my article when as a humanist I had no right to do so. Correspondent after correspondent points out that the sweep of my thought carried right straight on beyond my humanist standpoint to the recognition of God as the objective of men's prayers, and insists that this is not and cannot be fairly described as humanism. Professor Coe, for example, wonders why I "put the brakes" upon my argument; he declares that I not only passed from psychology and theology in my presentation of the problem, but actually went on to metaphysics, and thus presented a type of religion "more conservative than some sorts of Christianity." Professor Macintosh thinks that I "hit the bull's eye—with a sponge," and thus covered far more of my target than I intended to cover. Professor Hocking is certain that I gave back with one hand what I feign would take away with the other. Professor

Ames asserts that I am too timid about the word "God," and instructs me that I should not be afraid to use it, since God is in my universe. Professor Buckham writes that I have said nothing original since I have "passed quite beyond the bounds of humanism" into that very field of religion at the heart of which lies the Being of God, whom we ought to distinguish definitely as such. Richard Roberts insists that, in order to support my doctrine of prayer, I have had to postulate a universe which "is hardly distinguishable from what some of us call God," and he goes on to say that my article "rests upon assumptions . . . by the side of which the old-fashioned God is a miracle of rationality." Dr. Day wonders why I call my idea of prayer humanistic, and concludes that "in practice, if not in terminology," I am a theist. Dr. Noyes feels that I am so much of a theologian that the thing I left out of my article is humanism; the theology which I disown, he says, "comes creeping in by the back door." Professor Brightman feels that my distinction between psychology and theology is artificial, and wonders why I find anything in my point of view which prevents my "reaching God." Dwight Bradley is in a somewhat double state of mind, for he thinks that, if I have left something out, "I have put even more in." Dr. Noyes confounds my humanism altogether by reminding me of a day when he heard me pray in a church service and use as my opening words, "Our Father." "If that is humanism," writes Dr. Noyes, "surely there is no quarrel between the humanist and the theist."

Is There a Quarrel?

This statement, the last in this long symposium, is perhaps the best summary of the thought which I would now present. I wonder if the editor, anticipating my reply, intended it as such! At any rate, what now concerns me is the query as to whether there is any such quarrel between the humanist and the theist as most men seem to imagine. So immediate and fundamental a contradiction as runs through this symposium, dividing contributors into two distinct groups utterly alien to one another in their reaction upon my argument, may mean that my argument itself was hopelessly confused, and that I do not know in my own mind what my experience of prayer really is. But this contradiction may also mean that my article laid down a ground-work of truth about the phenomenon of prayer so fundamental that each contributor instinctively reacted upon it in the light of his own experience, and thereby confused, or missed altogether, the fact that I was handling ultimates upon which all men may stand together.

The theists among the contributors to the discussion declared without exception that I did not go far enough in my discussion. May not this mean that I failed *not* in not going far enough, but simply in not using the traditional language familiar to theists in describing the farthest objective of their spiritual vision? The humanists, on the other hand, are united

in asserting that I went too far. But did I go too far? Or did I take what is basically true in humanism today and lift it above the low, unimaginative level of most of our current humanist thought by deliberately appealing to the poetry in which alone, as I contend, the deepest human emotions can be adequately expressed? If ever I felt sure that I had laid down a doctrine of prayer—as I think I have found an experience of prayer which is real in the sense that it is central to the whole of man's inner life—I felt it when I discovered that my article, like an electric discharge, had divided men instantly into two camps identical with their own personal prejudices and preconceptions.

Rebellion Against Theology

I wrote this article of mine, now under such lively discussion, in a spirit of revolt against the traditional theological idea that prayer is an experience which follows only upon a conscious and definite belief in God. The religion of the churches has for centuries based itself upon the postulate, or hypothesis, worked out in a detail which would paralyze us if it were not so familiar, that there exists in this universe a Divine Person. This Divine Person has revealed to men his presence and his will, say the churches, and our whole religious life is the consequence of this revelation. Now in our day there is a widespread rebellion against this deductive and transcendental concept of the godhead. Following the sound practice of the scientific method, the modern mind is declining any longer to accept ideas of revelation as such, and therefore declines to accept any idea of God which is based, either as an hypothesis or as a dogma, upon this revelation.

Intelligent men today are insisting that the foundation of any religion which is sound and can thus endure, is not revelation but experience. Religion, if it is to be real at all, must spring out of the life of man upon this earth. What this life, in its practical contacts with the universe, discovers from time to time as truth, must constitute the essence of religion; and if this essence is not coincident with what man has mythologically believed in the centuries gone by, so be it! Man must live as best he can in the light of that spirit which grows within himself as the product of that experience which lies without himself.

Discarding Prayer

This absolute reliance upon experience in contrast to revelation, which is the distinctive characteristic of modern humanism, has eliminated from the humanist's mind the old idea of God. With this elimination of the traditional theistic concept of reality has gone as well most that man has learned to think and say and do in his relation to the Most High. Among other things the humanist has discarded the experience of prayer as unreal, because, as he puts it, prayer is a consequence of the dogma of the godhead, and with the passing of that dogma must pass as well

the experience which is its consequence. Humanism today, in fidelity to its own conviction of the truth, has stripped religion bare of every mystic element of inward spiritual life. The humanist cannot pray, he cannot worship, he cannot sing. His philosophy cannot be mystical but only scientific. His poetry, if he has any, must no longer be lyrical but only didactic. Religion must be a thing of exact thought, and no more of profound ecstatic emotion.

Now, I am a humanist in all the method and concept of my thought. But even so I am in revolt against the pragmatic type of humanism which now prevails. I cannot accept the idea of a God handed down to me from out the heavens, for no God is real to me that I have not found myself within the ranges of my own life. If these ranges do not extend far enough to include the experience of God, then I must do the best I can with what lies within the reach of my narrow spirit. Better no God at all than a second-hand God passed on to me by the say-so of someone else! But in my personal life, quite apart from any question of my idea or even experience of a Divine Being, I have found an experience of prayer in my contacts with nature, my love of men, my aspirations for mankind, and a fitting expression of this prayer in the soaring beauty of poetry and music. Whether I can say or feel "O God," I may not know and mayhap do not care, but I am not going to banish the experience of prayer from my life because of any idiosyncrasy of language or defect of vision. As well ask Helen Keller to banish the world of nature and of man from her experience because she cannot see or accurately describe it! The humanist can pray as well as the theist; and it is time that the humanist proved his right to prayer and thus denied to the theist his monopoly of this profound experience of the inner life. *Prayer dependent upon the life of God within the soul of man! Who knows but what the life of God within the soul of man is dependent upon prayer?*

Prayer as an Experience

It was with this thought, based on my own experience as a humanist, that I undertook to write an article which would prove that the humanist could pray, and that there was a philosophy that would justify his prayer. The essence of this philosophy, as I see it, is the assertion which ran through all my article that the essence of prayer is psychological and not theological at all. Prayer as an experience has nothing necessarily to do with any idea of God, or any belief in God. Prayer at bottom is man's inner reaction upon the wonder that he discovers in the world and its possibilities. In some men this reaction may never appear at all. In others it may never pass beyond a flower or a bird, or an idle inward fancy. In others it may range the spaces of the sea and stars, and rise to ecstasies of communion with and dedication to humanity. In others at last it may rise to God and to all that the mystics of the ages have found in God.

But my point is that if prayer in any human heart cannot beat its wings to the high, thin spaces that know God, but must flutter like a wounded bird on the lower levels of the spiritual firmament, it is still prayer, and must be recognized as such.

To change my figure, prayer is a road upon which some men stumble early and only the few go far, but it is still the way of life for all, though the goal be seldom reached or never seen. I am impatient with the theist who would deny religious experience to the man who cannot use his language, or accept his theological concepts. I am impatient with the humanist who would rob himself of the noblest ecstasies of spiritual being, and thereby leave his humanism a dull, dead thing. My friend, Mr. Bradley, is right! I would take something out of prayer, but I would also most certainly put something in. I would take out the arrogance of the theist who insists upon labeling everything with his own language of theology at the price of denying religion altogether to the man who does not talk his language or use his philosophy. I would put in what the humanist ignorantly and foolishly excludes in turning away from all those lovely aspirations of the inner life which are his possession as well as the possession of the most orthodox of believers. I insist that religion is fundamentally a matter not of belief at all but of experience. Its primary substance is psychological and not theological. It begins with man's own life in contact with his world. How far it may go, how high it may soar, is a matter of accident. But always, whatever its limitations, it is real.

Dedicating Life to Reality

When I am asked if I believe in God, I am either impatient or amused, and frequently decline to reply. All I know, all I want to know, is that I have found in my relations with my fellow-men and in my glad beholding of the universe a reality of truth, goodness and beauty, and that I am trying to make my life as best I can a dedication to this reality. When I am in the thinking mood, I try to be rigorously rational, and thus not to go one step farther in my thought and language than my reason can take me. I then become uncertain as to whether I or any man can assert much about God, and fall back content into the mood of Job. When, however, in preaching or in prayer, in some high moment of inner communion or of profound experience with life among my fellows, I feel the pulse of emotion suddenly beating in my heart, and I am lifted up as though upon some sweeping tide that is more than the sluggish current of my days, I find it easy to speak as the poets speak, and cry, as so many of them cry, to *God*.

But when I say "God," it is poetry and not theology. Nothing that any theologian ever wrote about God has helped me much, but everything that the poets have written about flowers, and birds, and skies, and seas, and the saviors of the race, and God!—whoever he may be—has at one time or another

reached my soul. More and more, as I grow older, I live in the lovely thought of these seers and prophets. The theologians gather dust upon the shelves of my library, but the poets are stained with my fingers and blotted with my tears. I never seem so near to truth as when I care not what I think or believe, but only with these masters of inner vision would live forever.

This was why I wrote my article. What I wanted to prove was that the humanist can pray whether he spoke his prayer to God or not. If the humanist ob-

jects I am sorry, for he is deliberately making his life poor. If the theist is dissatisfied I am again sorry, for he claims more for himself than is his own. As myself, in method at least, a humanist, I can perhaps best sum up what I am trying to say here by recalling the saying of John Wesley, that he objected to the devil having all the good tunes. In this way I object to the theists having all the good experiences. Let the humanist throw away as many dogmas and as much language as he will, but let him claim for his own the higher uses of the religious life.

Science Has Its Heretics

By William Pierson Merrill

WHEN we hear the words "dogmatism" and "heresy" our thoughts instinctively turn to the theological or ecclesiastical world. There is reason enough that they should. The hunting of heresy has been one of the favorite sports of the leaders of organized religion—a holy sport, or a pernicious one, according to the point of view. But the heresy of today is of a different sort, and in a different realm of interest and activity. The average man is not greatly concerned in these days over disputes among theologians. He took but a passing interest in the recent controversy between fundamentalists and modernists, and cares still less about it now that it has lost front page significance. The average man cares little about theology, and does not hesitate to express himself to that effect.

At the Mercy of the Experts

But he is tremendously interested in science, and deeply impressed with what scientists say. And often he is wholly unaware that, in the name of Science (with a large "S"), there has sprung up a dogmatism scarcely less authoritarian, in temper, almost or quite as arrogant in spirit, and quite as successful in cowering its critics, as was the theological dogmatism of the middle ages.

The range of research has broadened so immensely that the average man is not equipped to pass judgment on the facts and theories offered to him by special students. He is quite at the mercy of the expert, who has been wittily described as "one who is coming to know more and more about less and less." Dazzled by the splendor of the outcome of scientific research, about him in the form of telephone, radio, airplane, and a thousand other by-products of tangible value, what wonder that he bows in abject submission before the expositors and high priests of scientific theory, and takes their pronouncements as authoritative and infallible, as once men took the theological dicta of popes and doctors? So it has come to pass that men who hold high positions in the world of scientific theory can make amazing statements, self-

contradictory and absurd at times, pontifical in manner always, without much protest from plain intellects. We take for granted that these men know, and that we do not; and therefore we submit, exactly as plain folk did in the days when churchmen spoke with divine authority.

Scientific Dogmatism

Under these conditions scientific dogmatism has grown apace. One is as reluctant to use the term "scientific dogmatism" as he is to speak of "religious dogmatism," for true science is essentially undogmatic, as is true religion. But it is hard to find another phrase. Men speaking in the name of Science (with a large "S," of course) have not hesitated to declare that all that lies outside the range of scientific investigation is unreal and illusory, including in that sweeping gesture the life of the soul, and all the "realities" which religion cherishes. More and more the attempt has been pushed to explain all of life in terms of chemical or physical process, and to rule out as unreal or unfounded all theories, convictions or conclusions based on the assumption that personality is a part of reality, and the knowledge of it real knowledge.

Trouble Made by Camp-Followers

As a matter of fact, this dogmatism, which has had so rapid a growth, and has won such blind acquiescence on the part of the multitude, has not characterized the true leaders of scientific advance so much as it has the camp-followers, the men whom we may venture to call the popularizers. Darwin modestly disclaimed any right to pass judgment outside his special line. Huxley, though he dealt hard blows at orthodoxy, as well he might, acknowledged the independent rights of the moral order. It is not the real scientists who have been dogmatic. It is glib writers, men skilled in picking up bits which the scientists let drop, arranging them with literary charm, and setting them forth attractively as "the assured findings of science." These "popularizers" are the

men who have been telling us so confidently that "science has undermined religion," or that "science finds no evidence of God in the world"—implying of course that that is because God isn't there to be found.

Leaders Not Dogmatic

Here also the parallel holds with the history of theological dogmatism and heresy. It was not with the real theologians that bold and independent spirits had trouble, but with those who took to themselves the task of championing what they took to be the fundamentals of theology. Not Thomas Aquinas and Anselm, but Torquemada and the Dominicans, hunted the Protestant heretics. Not Wyclif and Luther, not even Calvin, headed or pressed the pursuit and excommunication of those who dared dissent from the creeds of the Reformation; but the professional ecclesiastics rather, second-rate leaders, who assumed to speak in the name of "the faith of the fathers."

There has thus been built up in the name of "Science," a structure of dogmatic assertion so pretentious and impregnable in appearance that one has scarcely dared to breathe a whisper of protest against its claims. But recently other voices have been heard, to a different effect. Heresy has raised its head, and there are plain signs that the dogmatists are worried. It is not now a matter of meeting the attacks of clergymen, theologians, or mystics; these would be, as they have been in the past, waved aside with a smile of more or less tolerant contempt. But leaders of science are speaking out. One after another, men whose standing as experts in the realm of science cannot be questioned are coming out with plain confessions of the limitations of science, plain admissions of the rights of religion. Thomson, Conklin, Russell, Lodge, Pupin, Millikan, Eddington—these are but the brightest stars in a galaxy great and growing of men who are plainly in revolt against the dogmatism of a science that has aligned itself with a mechanistic theory, and denies with scorn the right of the personal life and its interests to any independent standing.

Popes Against Infallibility

This is heresy of a serious sort, as dangerous and damaging to the prevailing authoritarianism in the scientific realm as was the Protestant revolt to the prevailing authoritarianism in the religious realm four hundred years ago. It is no wonder that the dogmatists are stirred. So long as they had to deal only with lesser lights they could dismiss them as "parlor scientists." "After all, who is this man Ayres, who presumes to talk of 'Science, the False Messiah'?" So the high ecclesiastics of 1521 laughed at Luther and his theses and the resulting disturbances as a "squabble among German monks." But now it is as if the pope himself had pronounced against infallibility, and the leading cardinals had sustained his position. Who are the leading scientists that can speak with authority in the name of science, if not

precisely Michael Pupin, and Robert Millikan, and Arthur Eddington? And these are the men who are outspokenly, unequivocally, eagerly defending the right and necessity of religious faith, and calmly warning science to walk humbly in the domain of the inner life.

Words of the Arch-Heretic

Just now the arch-heretic is Arthur S. Eddington. His fascinating book on "The Nature of the Physical World" bids fair to become a textbook of this new heretical movement. He does not mince matters. We can almost see the high priests of mechanistic science writhe in shocked indignation as he says such words as these:

"The frank realization that physical science is concerned with a world of shadows is one of the most significant of recent advances."

"The constancy of a measuring scale is the rock on which the whole structure of physics has been reared; and that rock has crumbled away."

"It is not possible for the controlling laws of the spiritual sub-stratum, which in so far as it is known to us is essentially non-metrical, to be analogous to the differential and other mathematical equations of physics which are meaningless unless they are fed with metrical quantities. So that the crudest anthropomorphic image of a spiritual deity can scarcely be so wide of the truth as one conceived in terms of metrical equations."

"We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the metrical symbols of the mathematician."

"Starting from æther, electrons and other physical machinery, we cannot reach conscious men and render count of what is apprehended in his consciousness."

"We cannot assimilate laws of thought to natural laws; they are laws which *ought* to be obeyed, not laws which *must* be obeyed; and the physicist must accept laws of thought before he accepts natural laws. 'Ought' takes us outside chemistry and physics."

This heretic has now set forth his ideas in brief, simple, popular shape, in a slender book, captivating in style, convincing in presentation, entitled, "Science and the Unseen World." Refreshing statements greet us:

"You cannot apply such a scheme [natural law] to the parts of our personality which are not measurable by symbols any more than you can extract the square root of a sonnet."

"Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed."

What will the pontiffs of authoritarian science do with this outbreak of heresy?

Rather is this the question, What will this refreshing, brave, sane outbreak of heresy do to the pretensions to which we have too long submitted in awed silence?

Well, let the good fight go on! Meanwhile we, who have held to the reality of the soul and its unseen world in the midst of a chilling atmosphere of

contempt for our childish clinging to outworn superstitions, may take courage. Perhaps we may even venture to "*thank God* and take courage."

A COMMUNICATION

The Rebuilding of Zion

EDITOR THE CHRISTIAN CENTURY:

SIR: It is as deplorable as it is incredible that The Christian Century should have published what purported to be an analysis of the present situation in Palestine*—what was actually an anti-Zionist and anti-Jewish diatribe—worthy of the Dearborn Independent of five years ago, not of a liberal Christian journal. I do not for a moment maintain that there are not two sides of the case in Palestine, but the difference between the strong presentation of a case and so splenetic and venomous an outburst of prejudice as the article in question is, and ought to have been, easily recognizable. Edmund Burke said that it is impossible to indict a whole people. But it is not impossible to slander a whole race. And to find vulgar slander and obvious misstatement reprinted in a responsible religious organ is disheartening indeed. Though no one acquainted with the elementary facts of the Palestine situation and of the Zionist movement will give credence to so patent a mixture of ignorance and malice, it is still necessary to correct its grosser errors and scotch at least the worst of its untruths.

Concerning the Zionist hope of a Jewish return to the ancient Jewish homeland, Mr. David states that only after Great Britain withdrew an offer to the Zionists of an East African colony because of the protest of the British colonists did the Zionists shift the center of their dreams from one continent to another, finally to light on Palestine. Did this statement not affect so serious a problem of world polity, one would be tempted, in exposing its inaccuracies, to dismiss it in the manner of Mark Twain who, when asked to correct errors in a similar "statement of facts," complained of the absence of any facts into which errors might be said to have crept!

Origins of Zionism

Zionism, as the organized expression of the will of the Jewish people to recreate its national life, was inaugurated at the first Zionist congress held in 1897, following the publication of "The Jewish State" by Theodor Herzl. As its first act, this congress laid down the following principle: "Zionism aims to create a publicly secured, legally assured home for the Jewish people in Palestine." From this principle

Zionism and Zionists have never deviated. The withdrawal of the offer of territory in British East Africa came about not because of the protests of British colonists, but because Zionists consistently refused to consider any land but Palestine as the place in which to build a Jewish national home.

Dealing with the Balfour declaration and its subsequent acceptance by all the allied powers including the United States, Mr. David speaks of "the extraordinary pressure of Zionist propagandists and financiers" brought to bear on the British government, and of subsequent propaganda used in an effort to befog the issues involved and to befool public opinion. For these statements, Mr. David offers no shred of evidence. Nor could he. It does not exist. It is true that the Jews of the world openly urged upon Great Britain those claims to their ancient homeland which they believed and believe to be just. But as to the pressure exerted by Zionist financiers—Zionism has from the first been an almost tragically poor movement in material and financial resources; as to propaganda intended to befog issues and befool opinions, the public and open course of Zionist effort and achievement in the last ten years is an irrefutable answer.

Jewish Occupancy of Palestine

As to the land itself, Mr. David minimizes Jewish claims thereto on the grounds that the Jewish people occupied the land only "a few hundred years" and that they "had forsaken the land in favor of others." There is something ludicrous in being under the necessity of pointing out in the columns of The Christian Century that the tenure of the Jews in Palestine extended over a millennium and a half; and if the heroic defense of Palestine and of Jerusalem against Titus, and the desperate attempts of the Jewish people in the face of torture and death to remain in their country may be termed "forsaking the land in favor of others," these words are indeed employed in a strange sense. But it is not the fifteen hundred years of actual possession of the land, nor even the fact that a Jewish remnant has uninterruptedly clung to its soil, that establishes the Jewish claim to Palestine. Rather is it the impress made by the Jew, during these centuries, upon Palestine and, through Palestine, upon the western world! Rather is it the fact that the Jew in exile everywhere held Palestine to be alike the home of his spirit and the hope of his future!

Turning his attention to the actual achievement of Zionism in Palestine, Mr. David denies that such

*"Whose 'Home' Is Palestine?" by W. Dewood David. The Christian Century. October 23, 1929.

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achievements exist. He cites examples: "Scarcely a Zionist colony—Tel Aviv, the most conspicuous and successful, included—has been established on any but unusually rich soil that had already been under cultivation." Can it be that Mr. David is ignorant of the fact that Tel-Aviv is not a colony, but a city, and that the "unusually rich soil" on which that city is built is the sand of the sea and the stones and dirt which were painfully and with infinite labor employed in its foundation? More to the point, however, than the correction of such glaring misstatements, and I have singled out but a few, is the following quotation from a forthcoming book by the Rev. John Haynes Holmes. He says: "Where yesterday were barren hillsides and fetid marshes are today the homesteads and farmlands of more than one hundred Jewish colonies, old and new. . . . Orange groves cover with fragrance and beauty what was formerly the waste and desolate sand dunes of the Mediterranean shore. Wheat and barley yield their abundant harvest in lowlands drained of those stagnant pools which smothered the wandering horseman with disease and death. New planted forests dot a land which was long since stripped of trees; factories and power plants break the ancient silences with the modern clash of the machine; towns with schools and libraries and cultured citizens cover a country given over to the mud hut of the illiterate villager or the goatskin tent of the primitive nomad."

Colonists for a Conviction

But not content to depreciate the achievements of the Jewish pioneers, Mr. David has bitter comments to make on the Jews themselves who have come to the land. He speaks of them as "following their commercial instincts, as they most naturally would, or living off Zionist charitable foundations," and he chooses to characterize them as "intolerant, penniless and overbearing." Again I turn to the impartial judgment of Dr. Holmes who has seen and studied the land and its inhabitants within the past year. The settlers who come to Palestine come not for money, nor for a refuge, but from a conviction which fires their souls. They are held to their task upon the land not by wages, nor economic necessity, nor authority, but by the urge of an ideal which has mastered their lives. Not to make any living for themselves or their families, not to win any position of ease and comfort in the world, not to escape from any hardships or persecutions, but to redeem Israel! . . . Few loafers come to Palestine, fewer fortune hunters, no cowards. . . . From Russia, Rumania, Poland, Czechoslovakia, Germany, Britain, America, come the healthy, hearty, idealistic pioneers of Jewry who have left all to settle this lost land and restore it, a paradise of plenty, as Israel's home. The world has seen nothing like this since English pioneers crossed the ocean westward in the early seventeenth century, and dotted the Atlantic seaboard with their settlements."

Yet it is not only against the character of the settlers or their achievements that Mr. David inveighs. "Not only," he writes, "do these newcomers demand preference in the economic opportunities of the country . . . but they aim also at the complete control of its government and the substitution of a Jewish culture that is yet to be born for the Arabic culture which for centuries has dominated the life and the spirit of the native population." I shall deal presently with the main contention of this statement, though it is difficult to take seriously any statement which speaks, despite the notorious ignorance and illiteracy of the Arab population of Palestine, of the "Arab culture of the land." As to the words, "a Jewish culture that is yet to be born," I can only call to the attention of their author an unbroken cultural and spiritual tradition which goes back to the Old and the New Testament, the laws of Moses and the psalms of David, the prophecies of Amos and Isaiah and Ezekiel, the religious philosophy of Ecclesiasticus, of Philo and of Maimonides, the ethical teachings of Hillel and of Jesus, and which has continued to our own day. If "a Jewish culture is yet to be born," it will at least come of no mean ancestry!

Groundless Arab Fears

But Mr. David contends that the returning Jews are seeking to dispossess the Arabs of their country, and that as long as they do so there can be no peace in the land. The preliminary investigations of the British commission of inquiry have already disclosed that such fears are not the cause of whatever unrest exists among the Arabs of Palestine. The vast majority of them know that their national rights are safeguarded by the terms of the Palestine mandate. They know that the Jewish settlers have no evil designs upon them and no "inordinate lust for ever more political and economic control." They know that there are large areas of uninhabited and hitherto uncultivated land; at the most conservative estimates the potential population is placed at 3,000,000—four times the present figure. They are beginning to understand that Zionists are idealists, practical enough to be fully aware that an Arab and a Jewish culture must grow up side by side, and that neither can supplant or destroy the other. The Arabs have seen that Zionists and Zionism have taken from them nothing but poverty and ignorance and disease; that they have brought them only sanitation, education, and the beginnings of a decent standard of living.

Nor have these benefits been conferred at the price of economic or spiritual enslavement. The social purpose and vision of the Jewish settlers is at least as strong as their sense of national values. These men have not taken, nor will they take, advantage for themselves if such advantage be gained by injustice and oppression inflicted upon any group whatsoever. "These Zionist dreamers," again I quote from Dr. Holmes, "see nothing to be gained, either for the Jews or for the world, in populating and planting Palestine as one more nation added to the already

too many nations now existing upon the earth. What they see and welcome in Palestine is the chance to build a new kind of nation . . . and, by laying deep and sure at the start the durable conditions of brotherhood and peace, establish at last an ideal society of man."

Religious Rights Safeguarded

I turn finally to the religious question. If it is possible to find statements concerning it, such as those of Mr. David, published in what is optimistically termed an enlightened country, can we be surprised that similar truthless and inflammatory slanders may arouse terrible passions among a people always susceptible of religious fanaticism? And what other adjectives can be used to characterize such statements as that Zionists are seeking "to possess themselves of the sacred historic sites of the Old Testament" and that "the Zionist's designs upon the Moslem mosque of Omar . . . are too well known to require more than a passing reference." Zionist designs forsooth! In the light of century-long and world-wide desecration of Jewish sanctuaries and violations alike of Jewish religious rites and rights, this cannot but seem a ghastly mockery.

Under the terms of the Balfour declaration and of the mandate it is agreed that the holy places must

forever belong to those groups which now possess them. But it is not this provision alone which safeguards Moslem and Christian shrines in Palestine so far at least as Jews may be concerned. It is the fact that neither by word nor deed, neither in action nor in desire, have Zionists ever sought or willed the slightest violation of the religious rights or feelings of any other faith. It is a record which will challenge comparison.

The conclusion of Mr. David that the Zionist hope and effort must be abandoned because of its injustice and unworkability, must then be regarded rather as a pious or impious wish than as a statement of fact. As to "injustice," I have attempted to show how baseless in fact such an assertion is. As to workability, time and fate alone will tell. Unquestionably, there are many difficulties to be met, many problems to be solved. But because the end in view—the attempt to create in one land at least conditions under which the spiritual energy of the Jew may find full and free expression—is justified, because the means employed to this end have been and will remain scrupulously just, because the Jews of the world will afford not so much financial and material, as moral reinforcement to these gallant outposts of their people's hope—the miracle of a rebuilt Zion may yet come to pass!

JAMES WATERMAN WISE.

B O O K S

Pride of the Prairies

CHICAGO—THE HISTORY OF ITS REPUTATION. By Henry Justin Smith and Lloyd Lewis. Harcourt, Brace & Company, \$5.

CHICAGO'S reputation has always been exciting. The real reason is now revealed. Chicago itself has always been exciting. While the city's less friendly critics have often presented a distorted picture, they have seldom been able to exaggerate because the reality has always kept about two jumps ahead of even the most reckless descriptions. Disparaging critics have said that Chicago was dirty, ugly, wicked, blatant. It was—dirtier, uglier, wickeder and more blatant than they could find words to say; but also gifted with more yearning for beauty, more civic virtue, more energy and more culture than either they or the most loyal local enthusiasts had language to express. Things have happened so fast in Chicago that it was inevitable that the most competent biographers of the city should be not sober historians of the orthodox pattern but newspaper men, for almost the whole of the story of the city's growth has the quality of "news." It is such stuff as headlines are made of—the unexpected and incredible becoming the actual. The authors of this volume qualify for the task. Henry Justin Smith is managing editor of the Chicago Daily News, besides being a novelist. Lloyd Lewis is a journalist who knows a story when he sees one and commands a style to match the material. The result is a book too exciting to be read safely by anyone with high blood pressure, and too enthralling to be opened with impunity near bedtime.

The whole story is here, from the first settlement, Fort

Dearborn, the massacre, the bottomless mud of the early streets, the tide of immigration pouring through to the northwest, and the busy traffic on the first canal, to the beer barons, the racketeers and the new Civic Opera building. The great characters in the Chicago drama all walk this stage—the original boosters, John Stephen Wright and "Deacon" Bross, George Pullman getting into the public eye by lifting the old Tremont hotel out of the mud to the new level of the city's streets, the men who built the railroads, those who began to pack meat, those who founded schools and libraries. The civil war—the fire—the fair—the new drainage canal—the university—the city plan.

With Chicago's centennial coming on to be celebrated by another fair in 1933, it is commonplace to remark that the present city is an amazing achievement for so short a time. The story of the intervening years, told with a movement as swift as that of the city's traffic, only heightens the wonder by revealing the destructive as well as the constructive influences which have been at work and the downs as well as the ups of the path of progress.

It would be unfortunate if the reading of this book should be confined to citizens of Chicago. It is scarcely imaginable that it will be, for it should be clearly understood that this is at the farthest possible remove from that type of local history which is designed to flatter the pride of "leading citizens" and embalm the memory of commonplace characters who would otherwise be soon forgotten—and will be anyway. This is a part of the epic of America. While it makes a certain special appeal to those who live in Chicago, its value is not less to all who want to know what America is like and how it got this way. If I were teaching a course

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A Message from the Philippines

A NEW EMPHASIS IN RELIGION. By Enrique C. Sobrepna. The United Church Council, Manila, \$1.00.

THIS is the first book written in English by a Filipino minister of distinction who was elected the first moderator of the United Evangelical Church of the Philippines which had its first general assembly meeting last March. In

this book, the author, who is pastor of the United church of Manila, voices the sentiments and aspirations of Filipino evangelical Christians and strikes the very heart of the message that the rising generation of Filipinos will accept. The book is written in a flowing and clear-cut style. It is pregnant with faith and idealism and is thrilling throughout with apostolic fervor.

The message of the United Evangelical church is not embodied in a creed. It is not a dogma, a ritual or both. Her message is life. Her gospel is Jesus Christ. She proclaims, "Lay hold on the life that is life indeed." Such is the keynote of Mr. Sobrepna's messages contained in this book.

DONATO G. GALIA.

CORRESPONDENCE

No Personal Implications in Hymn Criticism

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very greatly pained to learn that any word of mine in the article "Erotic Hymnody," appearing in The Christian Century, October 2, should be misunderstood as reflecting in the slightest way upon the character or reputation of Mr. C. Austin Miles, the distinguished author of one of the hymns quoted. Mr. Miles's long career as a writer of sacred verse certainly entitles him to the gratitude of thousands who have been helped by the words from his pen.

In criticizing the stanzas which I did, I gave voice to a conviction which I have had for many years, that this particular type of hymn does not contribute to the genuinely religious impulses of some who may sing it under attendant circumstances of great emotional tension, frequently found in revival meetings.

Mr. Miles will allow me the same liberty of opinion, I am sure, which he enjoys himself, and the same right to criticize a form of hymnody with which I do not agree, which he would exercise in the general selection and rejection of hymns in his publishing business.

The absence of any explanatory Scripture reference, indicating the particular thought in the mind of the writer, was misleading, and in consequence I used the words as illustrating and justifying the opinion I was defending in the article.

Since then Mr. Miles has written me, informing me that he was throwing into hymn form the resurrection scene in the garden of Joseph. This being the case, I am very glad to make this explanation. Mr. Miles was obviously attempting to generalize and universalize an experience of a particular character in sacred writ. It is hardly likely, therefore, that if this fact were known by the singers, any of those sex-implications would be registered which might ensue were the story concerned with a purely secular episode.

I repeat, however, that in writing the article I had not the remotest intention of casting the slightest aspersion upon the character or reputation of Mr. Miles. If the words which I penned have been so understood by himself or anyone, I gladly offer to him the personal apology which one Christian gentleman offers to another. I trust that he will accept this in the spirit in which it is offered.

Franklin, N. H.

SHELTON BISSELL.

Two Kinds of Truth

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondence columns make it clear that several readers have not understood what I was trying to say in my contribution, "The Poetic View of Life." Perhaps a few more words will clarify my idea. There is more than one kind of

truth. There is scientific truth which deals with what is mechanically precise and mathematically measurable. There is also truth which deals with meaning and value. The normal language of the former is prose, the normal language of the latter is poetry.

What Shelley said about the "west wind" is certainly as true as what a weather bureau expert says about it, though the two are on very different planes. What Keats says about a Grecian urn is as true as what is said by the chemist who analyzes the clay of the urn. Keats's famous lines about Balboa are geographically incorrect, but poetically they are flaming truth. And this does not mean that "poetic" is synonymous with "Pickwickian," either.

Now religious truth is like poetic truth. A man who gives up the concept "heaven" because the telescopes reveal only stars and space is like the prosaic individual who gives up Keats's poem because there is no "peak" in Darien.

The particular content of a religious belief may or may not be true, at least the content often changes rapidly, but the fundamental reality lies in the abiding form. For some, God is a man; for some a personal spirit, and for some the principle of unity. What all have in common, and what is more important than all, is the conviction that the world is more than atoms and molecules, that back of it all there is tremendous meaning. This is the poetic view of life.

By the scientific test the Apostles' creed breaks down, but only a man who is thoroughly prosaic, and therefore irreligious, would ever apply the scientific test to it.

Guilford College, N. C.

D. ELTON TRUEBLOOD.

A Baptist on Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of September 18, your correspondent, Cornelius Muilenburg, under the caption, "Who Are Saved?" tells of his disquiet over the attitude of different denominations in this matter. Among other questions, he asks, "Do Baptists believe that only the immersed are saved?"

This is a very common mistake. The answer is an emphatic, No. Baptists stand at the extreme as to sacramentarianism. Their position is that baptism adds no grace, and has nothing to do with salvation, except as it is an evidence of obedience.* Baptism is a symbol of the work that it is hoped has taken place in the heart. As a symbol, if it is to be used at all, it should not be so changed as to form as to lose its symbolism. Better omit the visible symbol as do the Friends. As a symbol of a work in the heart, it has no meaning with infants, and when used for them, loses its significance for all.

Philadelphia.

WILBER T. ELMORE,
Eastern Baptist Seminary.

[*One might ask then, Does "obedience" have "nothing to do with salvation"?—THE EDITOR.]

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Meiklejohn Sees Evils in Material Wealth

Dr. Alexander Meiklejohn, head of the experimental college at the University of Wisconsin, speaking at the centennial celebration of Illinois college, pointed out some evils attending the material wealth of America. "All agencies of enlightenment," he said, "are failing because we are rich. Riches and education are in conflict with one another. Material wealth blinds men's eyes. Shall the blind lead the blind? . . . I would not destroy this new-found wealth. I would destroy the confusion it has caused and learn how to use the wealth to make us a truly great nation. We must establish over against the world of external achievement an inner section of criticism which shall be utterly free and independent in its judgments on that outer world. Can we do it? Can we have books which are not written for profit, newspapers untrammelled by influence of money, an art whose only motive is to depict things as they are, a preaching which has neither desire nor need to please, courts of justice whose integrity and impartiality are beyond the shadow of a doubt, institutions of learning which devote themselves to the study of whatever is important for human living and which report their findings with faultlessness and self-respect? I am not sure we can have these things."

Timely Issues to be Discussed at New York Unity Conference

At the Christian Unity conference to be held at St. George's church, New York city, Nov. 13-15, the following subjects will be discussed: "What a united church can do that a divided church cannot do," by Rev. J. R. Sizoo, Washington, D. C.; "How much Christian unity do we now have?" by Rev. Beverly D. Tucker, Richmond, Va.; "Recent evidences of growth toward Christian unity," by Rev. J. W. Woodside, Ottawa, Can.; "The end of a cycle in Protestantism," by Dr. Charles Clayton Morrison, Chicago; "What would be the attitude of Jesus toward a divided church?" by Dr. Charles E. Jefferson, New York city; "Possibilities toward attaining a united church," by Pres. G. W. Richards, Lancaster, Pa.; "Our obligation to the future to hasten the united Christendom," by Dr. W. H. P. Faunce, Providence, R. I.

Pittsburgh Pastor Closes 35 Year Pastorate

Rev. W. L. McEwan, who has served as pastor at Third Presbyterian church, Pittsburgh, for 35 years, read his resignation on Oct. 20. Dr. McEwan is a Princeton theological graduate, and has reached the age of 70.

Dr. Stone Inaugurated as Seminary Head

At the close of a three day centennial celebration of the school, Dr. John Timothy Stone, was formally inaugurated as president of the Presbyterian Theological seminary on Oct. 31. The charge to the president was given by Rev. H. C. Swearingen, of St. Paul, Minn., the inaugural prayer being offered by Dr. C. W. Gilkey

of the University of Chicago. The relationship of the church to the everyday world was the theme of the program, with addresses by laymen and clergymen. Among the speakers were Dr. F. F. Shannon, pas-

tor of Central church; Prof. Edwin B. Frost of Yerkes observatory; Prof. J. Forsyth Crawford, Beloit college; Frank J. Loesch, member of President Hoover's law enforcement commission; Rev. John Mc-

British Table Talk

London, October 22.

PARLIAMENT reassembles on Tuesday next. The members of the government will need all their "recruited vigor," as the hymn puts it, for their autumn tasks. They must amend the trade dis-

Concerning Things Political

They announced when the acts were passed that they considered them an attack upon trade unions, and they undertook to amend them. They will have to deal with the coal industry and they are reported to be engaged upon a survey of the whole field of social insurance. In the year 1926-7 the amount spent upon services covered by insurance was £135,276,511. Other social services cost £247,983,975. These are formidable figures, and if an increase is to be made, the government will need to devise new methods of raising revenue. To add another 6d to the income tax would be an unpopular step, and so far, reductions in armaments are not actually made, whatever hopes may be cherished. They must deal also with unemployment, education, housing. It may be accepted as certain that in the discussion of these condition-of-England questions there will be much fierce debate. But Mr. MacDonald comes fresh from his triumphant progress in the west, and Mr. Snowden and Mr. Henderson from Geneva, so that they will begin with the spirit and enthusiasm of their party at its highest.

The Two Roads in East Africa

Very soon Lord Passfield must decide between the alternative policies for the government of East Africa. These territories in Africa have much in common—Uganda, Tanganyika and Kenya. They cannot drift much longer in their political development. Uganda is a protectorate, Tanganyika a mandated territory, Kenya a crown colony with a legislative council. There are in the three more than 10 millions of Africans, and 20,000 whites, of whom about a third can be called permanent settlers. What must the political order be under which the three territories become a federation? There is to be a high commissioner, all agree here; but the report of Sir Samuel Wilson recommends that this officer shall not have in his purview native policy, but only economic services, railways, tariffs and such like. Native policy in this report is to be left to be considered later, which means it is to be decided by the legislative council on which the white settlers are to have the last word. Not so, the Hilton Young report maintained; the high commissioner, as an arbitral authority, shall be responsible for a common native policy, this first of all.

A Question of Colonial Policy for the Future

It seems a small matter; but what is at stake is of immense importance. Is the political and social development of the primitive Africans to be left to the men on-the-spot? Or is there to be some independent voice which can speak continuously with authority when the interests of white settlers and natives clash? It is really a question whether Tanganyika now held by Britain under a mandate, shall become like Kenya, or whether the mandatory principle, which lays it down that the administering government shall set first the welfare of the native peoples, is to be applied not only in Tanganyika, where we are pledged to apply it, but in Kenya and Uganda also. There is some danger that the meaning of the decision may escape the citizens of this country till too late.

The Churches At Unity

Dr. J. D. Jones has written in the Christian World to put some serious questions upon the proposals for unity in south India, and to register certain convictions, especially upon the claims made for historic episcopacy. He seeks to know how far the Indian Christians themselves are at the back of the proposals. Upon that question an article for Mr. George Parker of the L. M. S. claims that the proposals have been clearly before the Indian churches. There will certainly be a prolonged discussion of these proposals in their bearing upon the relations between the churches at home which are in union with the negotiating churches in India. Some account of the positions taken may be useful. It is possible with certain Anglo-Catholics and certain Free churchmen to dissent entirely from the proposals for different reasons. One because the measure involves a surrender of the doctrine of apostolic succession, the other, because it involves an acceptance in effect of that doctrine. It is possible with the liberal evangelicals, and many church folk, to regard the Indian proposals as the harbinger of a new fellowship between the divided communions. Such are prepared to surrender much to win this union. There is a passionate desire in these circles for the success of the Indian scheme. It is possible with many Free churchmen to interpret these proposals as a way whereby without surrender of vital principles the church in India shall be saved early in its life from our unhappy divisions.

Interpreting the South Indian Proposals

A very able and authoritative interpretation of the proposals has been put out over the names of the Rev. Joseph Muir

(Continued on next page)

Dowell, Philadelphia, secretary of the board of national missions, and Rev. William H. Boddy, pastor of First Presbyterian church, Chicago. Dr. Stone will continue his ministry at Fourth Presbyterian church, Chicago, which he has served for 20 years.

Dr. Orchard Resumes Pastoral Duties

Rev. William E. Orchard is resuming his ministry at King's Weigh House church, London, after an enforced absence of three months because of ill health.

To Raise Million and Half for Jewish Hospital Program

During the twelve days of Nov. 6-18, a campaign is being conducted by the Jews of Cincinnati to raise \$1,500,000 for the new building program of the Jewish hospital of Cincinnati.

Dr. W. C. Poole Will Return To America

Rev. William C. Poole has resigned from the pastorate of Christ church, Westminster Bridge-road, Lambeth, where he succeeded the late Rev. F. B. Meyer shortly after the war. Dr. Poole, who is an American citizen though born in Australia, has decided to return to America next spring, the time of his departure being conditioned by the appointment of his successor. The British Weekly reports that Dr. Poole's reasons for resigning are of "an entirely private and personal nature."

BRITISH TABLE TALK

(Continued from preceding page)

Church of Scotland, Rev. W. J. Noble of the Wesleyan Methodists, Rev. Godfrey Phillips of the L. M. S. and Dr. Palmer, till lately bishop of Bombay. They gathered up certain affirmations in these words:

"Whether or not the proposals are endorsed by church authorities in India or elsewhere, it is in itself an achievement for which we must give thanks to God, that anywhere in the world a representative group of Christians of so wide an ecclesiastical variety should have unanimously agreed to recommend this bold plan.

"In the long run, the final decisions on the proposals must rest with Christians in south India, guided in faith and freedom by the divine Spirit.

"The western churches, when asked for their consent and blessing, will be faced with issues which must powerfully influence their own future as well as that of the whole church of Christ.

"Our supreme endeavor must be after a wide enough range of thinking. In the story of the expansion of the religion of Christ over the world a new chapter is opening, comparable with that which tells of the first rapid expansion over the Roman empire. None of us has the far-seeing wisdom which can confidently lay down plans adequate to the whole future. But by seeking the guidance of the Spirit which at the outset of the church's story broke down 'the middle wall of partition,' we may hope for such action as will help to fulfil the apostolic prayer 'that now unto the principalities and the powers . . . might be made known through the church the manifold wisdom of God.'"

EDWARD SHILLITO.

ture," that his ministry at Christ church has been a happy one. He has served the church about nine years.

Death of Rev. E. S. Shumaker, Dry Leader

Rev. Edward S. Shumaker, superintendent of the Indiana Anti-saloon league since 1907, died at his home in Indianapolis, Oct. 25 of a malignant tumor, at the age of 62 years. Friends of Dr. Shumaker believe that his incarceration in the Indiana state penal farm for 53 days—for his alleged contempt of the supreme court—sapped his strength and hastened his death. He was ordained to the ministry

of the Methodist church in 1890 and was a member of the Northwest Indiana conference at the time of his death.

Palestine Fund Reaches Two Million Total

A total of a little more than two million dollars has been collected to aid Jewish victims of Arabs in Palestine, through the Palestine emergency fund, David A. Brown of New York city, chairman. New York city led, with \$704,459 in contributions.

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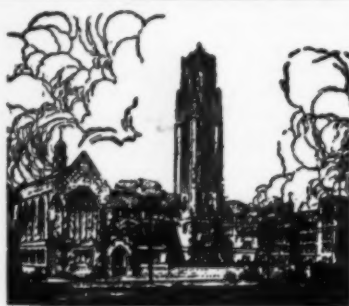
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through his invention of the electric flashlight, a fund amounting to eight million dollars was left to be used for philanthropic purposes. It was Mr. Hubert's



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wish that this fund be distributed by a group consisting of one representative figure each of three major faiths, and the men chosen for this task are announced as Julius Rosenwald, Calvin Coolidge and Alfred E. Smith.

Gen. Higgins Seeks Transfer of Salvation Army Property

A writ on behalf of Gen. E. J. Higgins, head of the Salvation Army, asking for transfer to himself of army trust property held in the names of the executors of the late Gen. Bramwell Booth, has been issued. The executors are Mrs. Bramwell Booth, Commander Catherine Booth and

an attorney. The value of this property is estimated at 10 millions.

Dr. Barbour at the University Of Richmond

The chief address at the dedication services of the new chapel of the University of Richmond, on Oct. 23, was delivered by Pres. Clarence A. Barbour, of Brown University.

Moody Schools Celebrate 50 Years of History

The golden anniversary of the founding of the Northfield schools by Dwight L. Moody at East Northfield, Mass., was

Special Correspondence from India

Poona, October 1.

NO EVENT in recent years has stirred the imagination and emotions of the people of India as the death of Jatindra Nath Das, an under-trial prisoner, which took place recently in the Lahore jail as the result of a hunger

Political Prisoner strike of 62 days. The Starves to Death

demonstrations that took place both in Lahore and in Calcutta before his body was cremated according to Hindu rites were attended by unprecedented crowds; and all classes of Indians have been giving their tribute to the departed patriot. Some months ago a British police officer, Mr. Saunders, was shot dead in Lahore shortly after the death of Lala Lajpat Rai. As a result of the inquiries instituted to find out Mr. Saunders' murderer, several young men in different places have been arrested and put on their trial at Lahore where the crime was committed. Jatindra Nath Das was one of these.

Tribute from a British Magistrate

Some of the accused complained of the treatment they received in the prison and resolved to go without food unless they were treated with greater consideration. Das was one of the hunger strikers who was most uncompromising in his attitude. He refused to touch food for 62 days, and as the result of that he died in the prison where he was confined. The British magistrate now engaged in trying certain persons alleged to be communists when asked by these accused to adjourn their trial for a day on account of Das's death made some observations which are remarkable, coming as they do from a British official: "Whatever we may think of Das's hunger strike, one cannot but regret his death. It is a sacrifice of himself for an ideal which we presume he believed in, and he deliberately sacrificed himself. There may be different views regarding Das's hunger strike, but there cannot be any doubt regarding his motive. I am sorry his enthusiasm led him to take the step, which has had such an unfortunate result. I am here representing in many ways the law and order of an imperialistic government. I am not concerned with Das protesting against imperialism. I do not say anything against men fighting for their beliefs, but it is not a case in which the court should adjourn as a mark of respect to the memory of Das."

Is India Going the Way of Ireland?

The effect of Das's self-immolation on the younger generation of Indians has been profound. He has demonstrated that the law and order of an imperialistic system of government cannot prevail over the human will prepared to suffer to the uttermost for a country's freedom. There are also some other young men undergoing trial in British courts for sedition who are in different stages of hunger strike. Any day the news may come of their collapse. The course which events are taking in India is closely parallel to what happened in Ireland before that country gained independence. The British unfortunately are still not awake to the actualities of the Indian situation and are allowing matters to develop into disastrous ways.

Minimum Age of Marriage Fixed by Legislation

The marriage bill, over which there has been a great deal of controversy ever since it was introduced into the legislative assembly at Delhi, has been passed by a large majority this week. This bill fixes 14 as the minimum age of marriage of girls, and in future those who give their girls in marriage before they attain that age can be tried in the courts and punished. The opposition from the orthodox sections of Hindus and Muslims to the bill was steady and determined. Several efforts were made to introduce amendments to lower the minimum age of marriage and also to get communities like the Muslims and Brahmins excluded from the scope of the bill. But all these efforts proved to be unsuccessful. Government from the first had taken a favorable attitude, and the final passing of the bill is due not a little to the consistent support that government members gave to this measure of reform. This was not an easy thing for a foreign government to do, when it is remembered that this measure of social reform is denounced by the conservatives among both Hindus and Muslims as an interference with their religious beliefs and practices. Government's task was, however, made less difficult by the overwhelming support the proposed measure received from enlightened Indian opinion, embracing all communities. Indian women also did a great deal of useful and constructive work in creating public opinion in favor of this much needed reform.

P. O. PHILIP.

celebrated on Nov. 2. Students and alumni from 48 states and 55 countries joined in the commemoration exercises.

American Citizenship Classes at Chicago City Club

A school for the study of "The Tech-

Special Correspondence from Pittsburgh

Pittsburgh, November 1.

TUCKER SMITH, national secretary of the commission on militarism in education, spoke at the forum in the East End Christian church on Oct. 27. He hails from New York and lives in the same block on Long Island with

Tucker Smith Sherwood Eddy and Kirby On Peace Page—what a block that must be! He does not ap-

proach the problem of peace as a pacifist. He does not regard the military men as bad men. They are merely men who think in old-time patterns. They believe that human nature never changes, while the significant events of the last ten years prove that human nature does change. For instance, look at the league of nations, the world court, the Kellogg pact, the open diplomacy of MacDonald and Hoover, to go no farther. Mr. Smith says that the great danger is located in the mass of common people who still think in the old terms. Even if we grant his premise, may we not suggest that powerful leaders, with the newer point of view, can change this mass? I think so. Mr. Tucker Smith should have a wide hearing in our churches and colleges. He has a stimulating message striking from the angle of psychology.

Campbell Morgan Comes to Town

At the Third United Presbyterian church, Dr. W. M. Woodfin, pastor, Dr. G. Campbell Morgan has been preaching for a week. The significant thing is that crowds of people filled the large church. He spoke in the afternoons on "Prayer" and in the evenings on "The Man of Galilee," using Matthew, Mark, Luke and John on successive evenings. The whole city was interested. People of all types attended. We saw several young men with notebooks, eagerly taking down the statements of the London divine. Dr. Morgan undoubtedly has power. With his white hair and his very evident English accent he makes a certain appeal to an American audience, but it takes more than hair and voice to get a crowd into a Pittsburgh church these days. He is dogmatic; he makes an appeal to the man or woman who wants to be told exactly what to believe. It looked to me as though the larger number of people were of the conservative type. He allows his keen wit to play rather freely and the people like that. They have enough to make them serious and plenty of preachers to make them sad! It seemed to me that he possesses a warm heart and a positive faith—two rather rare and attractive factors in a preacher. We get rather bored by bright people with cold hearts and by clever people with vague faith. Anyway, Dr. Morgan got the crowds at the Third United Presbyterian church and I understand he is coming back next year.

Another Evening Combination

That terrible second service. What shall

we do about it? Some are hanging on with a baker's dozen who attend with desperate conviction. Some give it up altogether, saying that the people want to stay home with their families. (I hope that is true.) Up on Squirrel hill, three churches have united for three months trying out the idea of union services. By the way, Squirrel hill is rapidly filling up with Hebrews. Two new synagogues have been dedicated there recently. Not long ago one of my preacher friends put this subject on his large bulletin board: "Shall we give Palestine to the Jews?" In the morning he found that some wag had printed underneath: "Yes, if we give Squirrel hill to the gentiles." The three churches trying the new Sunday evening combination are Asbury Methodist, Dr. R. W. McKenzie, pastor; the Sixth Presbyterian, Dr. H. H. Forsyth, pastor, and the Third United Presbyterian, Dr. W. H. Woodfin, pastor. A month is spent in each church and the three fine quartets of the three churches combine to produce exceptionally attractive music. The general theme adopted for the three months is: "The Ten Commandments and the Twentieth Century." Reports indicate that the services are catching on and that they are proving quite popular in this residential section.

Midweek Noonday Service At Trinity Cathedral

Dean Percy Kammerer, the broad-minded leader at the cathedral, has again arranged a series of Wednesday noon preaching services. Trinity is in the heart of the downtown section, surrounded by towering skyscrapers. Nevertheless, its sweet chimes ring out while the streets are crowded with people and many enter the doors for the services. Seventeen minutes are given for the sermon—which is quite long enough. These services seem to meet a distinct need and the attendance is most encouraging. The list of preachers for this autumn includes: Dr. Voss, of the German Congregational, Dr. Corcoran of the Smithfield Methodist, Dr. Ewers of the East End Christian, Dr. Day of the Christ Methodist, Dr. Kerr of the Shady-side Presbyterian, Dr. Petty of the First Baptist, Dr. McCartney of the First Presbyterian and Bishop Mann of Trinity cathedral. Trinity also feeds hundreds of working girls each noon in its cafeteria.

Throw Religion Overboard

A social worker called upon me this morning and said: "Young people and social workers are throwing religion overboard." I opened "The New Temple," by Bojer, and read at the top of page 123 words something like these: "When men have tired of nationalism, class clashes and machines, they will turn to the new temple—then we must have it ready for them." The worker admitted that this was good stuff.

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nique of Citizenship" was conducted during October and early November at the building of the City club, Chicago, under

the auspices of the City club, the Chicago Church federation and the Young People's Civic council. The lessons covered two

Special Correspondence from Canada

Toronto, November 2.

TWO Canadian provinces have this week given a verdict on current liquor policies. In neither case does the numerical result tell the whole truth, but in neither case can the numerical side be regarded as insignificant. The

Canada's Liquor Elections

Nova Scotia situation developed in a strange way. Two questions were asked and to each the electors were asked to vote "yes" or "no." These questions were intended to be mutually exclusive; yet to both an affirmative answer was given. On the one hand, electors were asked if they were favorable to the retention of the present provincial act forbidding sale of liquors. On the other hand they were asked if they favored a system of selling liquor under government control. It is important to mention that control of manufacture and importation as well as interprovincial transportation is beyond the jurisdiction of provincial governments, being vested in the federal authority. In no case, therefore, was prohibition in the American sense of the term ever before the electors of Canada; and only confusion has been caused by the somewhat willful insistence of dry advocates on the misleading use of the term. Indeed, had the provincial governments proposed three years ago—when distillery stock was at a minimum—to take over the whole manufacture of liquor as a government monopoly many who opposed them would have regarded their project more favorably. It would at least have justified the term "government control." Instead, however, they accepted responsibility only for a government monopoly in the sale of alcoholic beverages, leaving the brewers and distillers to continue manufacturing for profit and disposing of their stock as best they might.

The Money Element

In the face of continued manufacture

for private gain and the widespread organization of illicit retail selling great numbers of citizens preferred that the enormous profits which the bootlegger was accumulating should come into the provincial treasuries. With this greatly enhanced revenue the provincial governments have been able to support with large financial grants various public enterprises, especially social welfare projects, highways and education. What this increased revenue has meant is seen in the fact that the total income derived from liquor of the different treasuries amounted last year to more than \$72,000,000. For many people the simple issue was, shall the liquor now being sold remain at the disposal of the bootlegger, or shall it pass through government stores? In fact, as a previous article of mine has shown, the increase of consumption under the newly provided facilities has exceeded all bounds and expectations. But this fact has not yet become part of the general understanding of the situation.

* * *

Result in

Nova Scotia

That Nova Scotia should give an affirmative answer to the proposal to retain the existing law forbidding private sale was not generally expected. The lure of profits coming to the now impoverished provincial treasury was most tempting, and proved as successful as expected in leading the electors to give a very decisive vote in favor of the establishment of government liquor stores. The coast line and general organization of Nova Scotia provides extremely favorable opportunities for illegal importation of liquor and for its shipment to various parts of the province.

* * *

Why Ontario Keeps Government Sale

In Ontario the issue was far from simple. Many thought it a huge mistake for anyone to try to make "prohibition" an issue in the provincial election at all. Those who took this view noted that the head of the government is by far the most popular political leader, outside of Quebec, now in the dominion. Opposed to him is one who has shown abundant negative qualities but no such positive ability as to lead a considerable body of people to entrust the government to him. In British terms, there was "no alternative government" and the premier knew this well enough. But the result of the election was, beyond question, a vote of confidence in the government who, however, cherished no illusion that such a vote meant public satisfaction with their liquor policy. Wide and deep as is the disappointment with government sale, the general verdict is that this has not yet had any such a test as demands final rejection.

* * *

Popularity of Conservatives

The verdict in Ontario, however, gives the government a majority in the legislature. (Continued on next page)

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hours on one evening a week, the lectures being delivered by university professors of Chicago and a number of local welfare leaders.

CANADIAN CORRESPONDENCE

(Continued from preceding page)

ture 12 or 13 greater than before; and leaves the opposition little more than negligible groups. It ought to be said that during the years since the last election the government has made itself highly popular with various special elements in the constituency by adjustments long overdue. The refusal of improved facilities for using their native tongue in teaching young children from French speaking homes has for many years excited bitterness and resentment; and the adjustment of this matter two years ago brought into the conservative ranks a large body of French-speaking citizens on whom the liberal leader had previously leaned. The splendid development of hydro-electric power by the government commission has now reached the stage where cheap power is accessible to the rural community and it is not surprising that this offers a great inducement to the rural voters who previously voted against the government on its policy. An effort—real or pretended—to make secondary and higher education more generally accessible to the population in areas remote from university cities, also was attractive to many. Over against all this the opposition had nothing to offer of any significance and they centered their attack on the government's liquor policy while refraining from anything that could possibly be construed as a policy favoring prohibition in the restricted Canadian sense. It is true that a farmer's party was clean cut and offered dry candidates in several rural constituencies; but here in many cases they were also opposed by liberals, and consequently the conservative victory in those places was a foregone conclusion. While there was deep dissatisfaction with the new system there was no opportunity, except in a very few instances, to record any other preference. The most that one could do was to stay away from the polls; and this course was adopted on a very large scale. The total vote in the city of Toronto, for instance, is barely equal to the normal conservative vote in other elections.

Ontario Not Ready for Drastic Legislation

Yet after making all allowance the fact remains that the government, headed by Hon. G. Howard Ferguson, still enjoys on the whole, the confidence of the vast majority of the electors. This favor was not lessened by the vitriolic utterances of a few pastors who were able to persuade themselves that God contended with Satan in this conflict. On the whole, however, ministers were far more reserved than on the occasion of the last election. They are finding what Americans have found—the serious complications into which one enters when he is ready to send into the legislature a member whose sole qualification is that he will vote dry, regardless of his fitness for the task of legislation or for the supervision of administration. The official temperance organization had publicly de-

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clared that the old regime of four years ago could not be restored, and they looked to something more closely approaching the American system; but for that the electors are by no means ready. While a plebiscite—for which some ardent souls were pleading—would have yielded a verdict far less overwhelming, there is no reason to think the verdict would have been on the other side; and it certainly could not provide us with a government favorable to any radical restriction of facilities for buying and drinking liquor.

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there has recently been completed in that city the largest synagogue in the world—the Temple Emanu-El. It is located on a site overlooking Central Park.

Dr. Fosdick on Religion and The Universe

Dr. Harry Emerson Fosdick is reported to have said in a recent sermon: "Religion does not primarily explain the universe; primarily it enables a man living in the universe that he cannot explain to carry off a spiritual triumph in spite of it."

Auburn Seminary Launches Financial Drive

The financial drive for \$1,250,000 which has been planned by Auburn Theological seminary was launched the last week of

October at dinners in Syracuse and at Auburn. At both these dinners President Harry L. Reid outlined the campaign,

which he said will be conducted in a quiet manner and will last over a period of two years. Its purpose is to relieve the cen-

Correspondence from the Pacific Northwest

Portland, Ore., November 1.

THE new cathedral of St. John the Evangelist was dedicated in Spokane, Wash., on Oct. 20. The event brought together a large number of Protestant Episcopalians, lay and clerical. Prelates from Fresno, Portland, Seacrest, and several from Spokane, British Columbia, participated in the colorful ceremonies. There were 800 communicants at

the early morning service. Probably the most picturesque figure in attendance was Bishop Lemuel Wells, retired, who now resides in Tacoma and is 87 years old. He preached a sermon on "What God Hath Wrought" and contrasted the fine new structure with the public hall at Walla Walla in which he first addressed a congregation many years ago. The floor of that room was covered with sawdust and there were present five women and one man. The new building is said to have cost half a million dollars, and half as much more will be required to complete and fully equip it. Bishop Edward M. Cross, who has been the leader in the enterprise, was given a banquet by the laymen of the diocese.

Laymen Discuss Denominations

The example of Tacoma, Wash., in forming an interdenominational Christian Men's league a few years ago was later followed at the capital city of Olympia nearby. The latter group includes members from five churches and has begun a series of monthly dinners, at which representatives of the leading denominations will be given opportunity to answer the following pertinent inquiries: What is the distinctive contribution of your denomination to Christianity in the past? What do you consider the distinctive service of your denomination to the church universal today? With regard to the future what part of your work in your opinion necessitates the continuation of your denomination? What part of your work in your opinion could be done as well or better if the churches were to either federate or unite organically? While there are local reasons for the unusual interest that is being shown by Olympians in these topics, communities elsewhere might well study both the type of organization and the sort of program indicated. For these questions are more and more pressing for answer in all communities that are alert to today's needs.

And So Forth

The retired and furloughed foreign missionaries now resident in Portland recently held a get-together at the Western Baptist Theological seminary. There were nearly 100 of them and they represented 17 mission fields. Does this not constitute an unused asset of great value? . . . The A. M. E. Z. churches of California and the Pacific Northwest are henceforth to be in one jurisdiction. A 20 per cent increase in membership is reported for the past year. . . . Dr. Cleveland Kleihauer, who is just completing 17 years as pastor of the University Christian church, Seattle, is a busy man, but he found time to take the leading part in the Methodist foreign mission pageant, "The Golden Bowl," which was given in that city Oct. 23. Seven hundred participants were required and the performance was witnessed by several thousand spectators.

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B. C. 570.

a ch. 2:4; d. 23.

b Chald. *It was seemingly before me.*
b ch. 2:24.

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The Scandal of Christianity

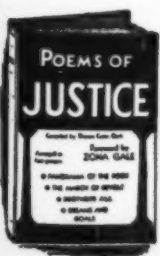
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piler of Quotable
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[Already in its 2nd printing]

An amazing story

of the discovery of the key to all achievement. Young Merrick found it in an old coded diary. He deciphered it—scoffed at it—tried it—and the golden door of attainment swung open. You will find yourself trying it too. There is color, spirit of adventure, glow of a fine love quest. \$2.50.



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tury old institution of an annual deficit of \$40,000 which has, for many years, been met by the generosity of friends. One

million dollars is needed for endowment, and \$250,000 for modernizing the physical plant. Local chairmen in 30 cities through-

Special Correspondence from New England

Boston, November 1.

THE international exhibit and pageant of the Worcester federation of women's church associations was successfully carried out Oct. 18-19. Ladies of 27 churches reproduced in Horticultural hall scenes of

The Appeal to "Eye-Gate"

actual life in 11 mission fields. "The Pageant Drama of the Cross" depicted seven episodes, including "St. Augustine takes the Silver Cross to Britain," "Columbus Plants the Cross in the New World," and "Fra Junipero Serra takes the Cross to the Pacific Coast." This surprising recognition of Roman Catholic traditions had the happy effect that a priest and three altar boys participated. In Boston, Mr. and Mrs. John R. Whitman so successfully produced in the Brookline Baptist church, with the assistance of a score of volunteer actors, a biblical play on the life story of Hosea, which Mrs. Whitman wrote, that it will be repeated under the auspices of the Greater Boston federation of churches

on Nov. 13. Its moral unexpectedly makes it such a message in behalf of peace that it appropriately follows Armistice day.

Reconciling Conflicting Interests

Actions speak louder than words. If this fact makes the drama effective, how much louder speaks a commendable deed in real life? The exemption from taxation of property used for educational and religious purposes creates a real problem when the proportion reaches one-sixth of the total valuation, as is reported from Pittsfield, or one-fourth, as in Cambridge. In the latter city, three great institutions, Harvard, Radcliffe, and Massachusetts Institute of Technology, are compelled by their very growth to buy up more and more property. What will the end be? The city of Cambridge and these three colleges have set a noble example by frank and friendly conference resulting in an agreement. It is mutually recognized that the 8,258,773 square feet of tax-exempt land, owned by the institutions, involve little expenditure by the city for either streets, fire-protection or public schools, and raise the value of surrounding property; but that, on the other hand, there is a limit beyond which expansion may harm the city. It was agreed that they should pay, on all property acquired since July 1, 1928, a sum equal to the annual tax on property of value equal to the assessed valuation of the land when acquired. So far as known, this is the first agreement of the kind in the United States.

"Fraternal Communion" and Baptist Membership

Called upon to fill a vacancy on the program of the Baptist anniversaries on Oct. 29, Prof. H. K. Rowe, of Newton Theological institute, made a great stir by an eloquent extemporaneous address. He reminded his hearers that "fraternal communion," once greatly feared by Baptists, is now frequent. "If we maintain fellowship in the communion with other Christians, why should we not receive them to membership? There are churches that do not hesitate to receive members from non-Baptist bodies." Not immersion but freedom is the essential Baptist doctrine. "Have we not reached a point where we must say that we stand shoulder to shoulder against the things which threaten the very existence of all our Christian churches? As we believe in God, we must have a like faith in our fellow Christians of other denominations." A resolution to print was tabled to avoid controversy.

The Inauguration of President Barbour at Brown

The ninth president of Brown university, Dr. Clarence A. Barbour, was inaugurated with the traditional pomp which Providence has not witnessed since Dr. W. H. P. Faunce took the office in 1899. "The high sheriff of the county, who has, since

(Continued on next page)



Dorothy Canfield Fisher

Eminent American Novelist says of Emily Calvin Blake's new novel:

"The Third Weaver"

"I've thought about 'The Third Weaver' much since reading it. Many scenes and the fine conception stay brilliantly fresh in my mind."

Says the Boston Globe:—"Essentially a book for discriminating people. . . . A life tapestry is revealed, a life picture that lingers with the reader in haunting flashes of memory."

The Evanston News-Index:—"The Third Weaver adds to the span of American literature a distinct character, the life of whom forms the novel."

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"Magnificent Obsession"

By Lloyd C. Douglas

A novel of stirring action, powerful in characterization, skilfully written. The story has strong psychological interest, but like most modern psychological novels, it is not depressing. Lloyd Douglas has shown himself, in his first novel, an amazing story-teller. (\$2.50).



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the country have been appointed to carry on the campaign work in their respective communities and local committees these cities are now being formed.

Mr. A. J. McCartney May Go to Washington, D. C.
The Church of the Covenant, Washington, D. C., has issued a call to Rev. Albert McCartney, of Santa Monica, Cal. Dr.

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

been a feature in such processions, marched at the head of the line, with sword swinging at his side and a brilliant ribbon across the white bosom of his dress shirt." But the golden mace of town first appeared in its processions years ago. "The academic procession passed, in the brilliance of its pageantry and the eminence of its marchers, its hundred predecessors." A cartoon in the Providence Journal represented the hands of city and state as well as of students and alumni, stretched forth to greet the smiling new president. Dr. Barbour emphasized the fact that, though under Baptist auspices, the college by its charter must be the students of all denominations equal advantages. He made quality of instruction, not numbers, the aim; and said "We must urge the supreme importance of the permanent as over against the transient and ephemeral. . . . The believing heart is indispensable to the discovery of truth. . . . The inventive skill is more than the machines which it plans. . . . There must be an increasing reverence for personality—what Sir Philip Sidney called high thoughts in a heart of courtesy."

the D. A. R. Again

Rev. William L. Stidger, at Copley Methodist church, Boston, in two Sunday sermons called the D. A. R. the "Daughters of the American Reaction." He cited their blind acceptance of the material furnished by William Shearer and the circulation by their Illinois headquarters, last month, of the book, "Pastors, Politicians, and Pacifists," which reflects on Elihu Root and George W. Wickersham and charges that the Federal council first suggested the League of Nations, and that Dr. S. Parkes Newman is a "pope" and "born in England." The severity of his attack, especially the expression, "old women basking in the glory and patriotism of selfishness," evoked some reaction in their favor. But the main criticisms are unanswered. Some members are withdrawing from the chapters. One who did so sent to every one of its members a pamphlet at the top of which was reproduced the contemporaryhouette of her revolutionary ancestor, though descent from whom she had come was to the order. Citing the opposition of national officers to social reforms and international peace, she said: "To acquire is to take the part of cravens and sycophants to our ancestors. . . . When they are taxed and allowed no representation, when they saw every act of justice perverted, it was no wonder that they refused to be any part of such a government."

E. TALLMADGE ROOT.

Hymns of the United Church

Edited by Charles Clayton Morrison and Herbert L. Willett

heralds the new day of peace and good will

THE KINGDOM OF GOD

142

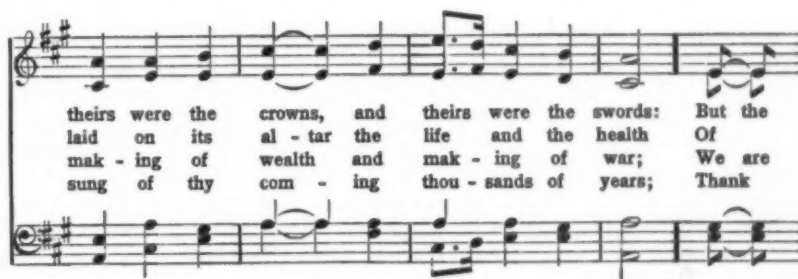
LYONS 10,10,12,12.

WILLIAM PEARSON MERRILL

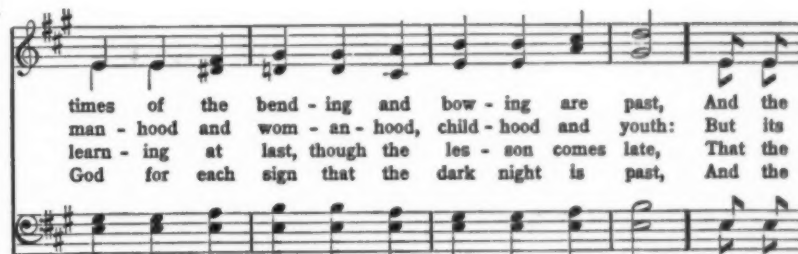
Arr. from MICHAEL HAYDN, 1770



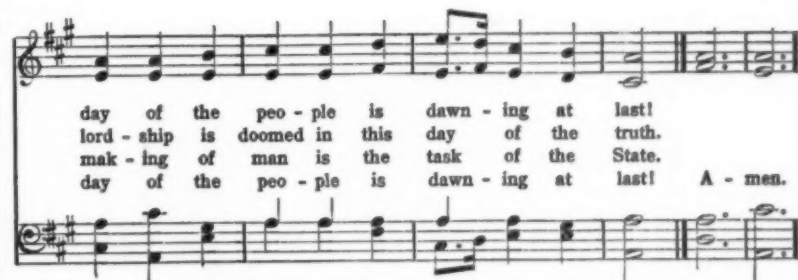
1. We knelt be - fore kings; we bent be - fore lords; For
2. We cringed be - fore gold; we de - i - fled wealth; We
3. The strength of the State we'll lay - ish on more Than
4. Great Day of Je - ho - vah, proph - ets and seers Have



theirs were the crowns, and theirs were the swords: But the
laid on its al - tar the life and the health Of
mak - ing of wealth and mak - ing of war; We are
sung of thy com - ing thou - sands of years; Thank



times of the bend - ing and bow - ing are past, And the
man - hood and worn - an - hood, child - hood and youth: But its
learn - ing at last, though the les - son comes late, That the
God for each sign that the dark night is past, And the



day of the peo - ple is dawn - ing at last!
lord - ship is doomed in this day of the truth.
mak - ing of man is the task of the State.
day of the peo - ple is dawn - ing at last! A - men.

This is number 142 in HYMNS OF THE UNITED CHURCH

"HYMNS OF THE UNITED CHURCH is the best compilation obtainable, well-proportioned as to old and new hymns. All claptrap is eliminated, without losing the inspiration that brings enthusiasm into singing. The hymns breathe a quiet dignity. This hymnal will hasten the day of a common understanding and good will."

Rev. R. W. MERRIFIELD, Rosedale Congregational Church, Kansas City, Kan.

A new hymnal in your church this season! Wire your order.

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McCartney went to California after a 15 year ministry at Kenwood Evangelical church, Chicago. If he accepts the Washington pulpit, he will take up work there not later than January of next year.

Prizes for Essays on American Judaism

Julius Rosenwald of Chicago has offered a prize of \$10,000 for the best essay on the future of American Judaism. The contest is open to the general public. Details may be obtained by addressing Dr. Simon Benderly, Federation building, 71 W. 47th St., New York.

Episcopal Church Has Two New Missionary Bishops

The bishops of the Protestant Episcopal church, at their meeting last month

in Atlantic City, N. J., elected two new missionary bishops. Rev. Harry Beal, dean of St. Paul's cathedral, Los Angeles, was elected bishop of Honolulu, and Rev. Elmer N. Schmuck, a general secretary of the national field department, was made bishop of Wyoming.

Dr. Bugbee to Head M. E. Sunday School Publications

Rev. Lucius H. Bugbee, minister at Hennepin Methodist church, Minneapolis, has been elected to the editorship of the Methodist Sunday school publications, and has accepted the post. He resigned his pastorate on Oct. 1, after a ministry of 10 years.

"Grand Old Man" of Presbyterian Church Celebrates at 86

Rev. George Alexander, pastor of First Presbyterian church, New York city, and president of the council of New York university, celebrated his 86th birthday Oct. 12. Dr. Alexander will complete 60 years in the active ministry on Jan. 20 of next year. He has held many offices in connection with educational institutions and in his church, and is still in excellent health and spirits. He believes in today and its promise. "The world is growing better, on the whole," he said recently, but he concedes that there are some "serious lapses." "I feel that it is a pretty good time to live just now. The world is moving much faster than when I was young," he said, and explaining why he never gets lonely, he remarked that "I try to be on good terms with my Maker and myself."

Universalists Champion Birth Control

At the Universalist general convention held in Washington, D. C., late in October resolutions were passed recommending the repeal of laws interfering with the prescription of contraception and favoring the establishment of birth control clinics wherever legally possible. The recommendations were brought in by the committee appointed by the general convention of the church two years ago to study the question of birth control. Dr. Sydney E. Goldstein, associate rabbi of the Free synagogue of New York and professor in social service in the Jewish Institute of Religion of New York, told the conference that "the best way in which to discover the moral implications of birth control is to study the utterly immoral consequences of unrestricted and reckless reproduction." The cause of international peace, which is threatened by population pressure; child welfare, maternal health, and a better family life, all would be furthered by knowledge of and practice of birth control, according to Dr. Williams, who asserted that crime would be prevented and the cost of maintaining criminals and defectives would be vastly reduced.

Dinner for Mr. and Mrs. F. S. Brockman

More than 600 friends of Mr. and Mrs. Fletcher S. Brockman took part in a recognition dinner given in their honor the first evening of the recent meeting of the National Y council, held in Chicago. Mr. Brockman went out to China as a pioneer missionary of the Y in 1898 and has recently retired from active service as the administrative secretary for the far east.

Boston to Have Memorial Building to Puritans

The erection of a memorial building to the Puritan founders of Boston, as a part of the tercentenary celebration of the founding of the city, is proposed by the trustees of Boston university, upon the recommendation of their executive committee and Pres. Daniel L. Marsh. The proposed structure would house the university's school of religious education and social service.

Omaha Loses Baptist Leader

Rev. A. A. DeLarme has resigned from the pastorate of First Baptist church, Omaha, Neb., after a ministry of nearly 14 years. An honorarium of \$5,000 was presented by the congregation to Dr. DeLarme in appreciation of his long term of service.

BOOKS RECEIVED

- Short History of the Christian Church, by C. P. Clarke. Longmans, \$4.00.
Individuality and Self Restraint, by George R. Wells. Appleton, \$2.50.
The Reformation and the People, by T. A. Lamb. Longmans, \$1.35.
Christian Religious Experience, by Arthur Charles. Longmans, \$1.35.
Problems of Providence, by Charles J. Shebban. Longmans, \$1.35.
The Renaissance of Jesus, by George Tolover Tolson. Abingdon, \$2.00.
The Adventure of Youth, by Sir Arthur K. Yap. Longmans, \$1.50.
Boys Who Made Good, by Archer Wallace. Doubleday, Doran, \$1.00.
The Story of Musa, by Mary Entwistle. Friendship Press, \$1.00.
The Shakespeare Songs, edited by Tucker Brooks. Morrow, \$1.50.
The Quest for Certainty, by John Dewey. Minerva, \$4.00.
The Apocrypha, edited by Manuel Komroff. Loeb, \$4.00.
Stories Jesus Heard and Stories Jesus Told, by Carrie Burr Prouty. W. A. Wilde Co., \$1.50.
Go Till You Guess, a Bible Recreation Book, by Amos R. Wells. W. A. Wilde Co., \$1.00.
Peloubet's Select Notes on the International Sunday school Lessons for 1930, by Amos R. Wells. W. A. Wilde Co., \$2.00.
American Folk and Fairy Tales, selected by Rachel Field. Scribners, \$3.00.
A Daily Digest of the Sunday school Lessons for 1930, by Amos R. Wells. W. A. Wilde Co., \$1.00.
First Prayers for Children, by John Oxenham and Roderic Dunkerley. Revell, \$0.75.
This Ugly Civilization, by Ralph Borsodi. Simon & Schuster, \$3.00.
The Peerless Leader, William Jennings Bryan, by Paxton Hibben. Farrar & Rinehart, \$3.00.
American Junior Church School Hymnal, compiled by Edward R. Bartlett. E. O. Excell Co., 175.
Anthems New and Old, edited by Ian Alexander. Century Co., \$2.50.
Basic Beliefs, an Introduction to Christian Doctrine, by M. Maldwyn Hughes. Abingdon Press, \$1.50.
The New Testament in the Light of Modern Research, by Adolf Deissmann. Doubleday, \$2.00.
A Letter from Pontius Pilate's Wife, by Catherine van Dyke. Bobbs, Merrill.
The Oriental Institute of the University of Chicago, Explorations in Hittite Asia Minor, 1922-28, by H. H. Von der Osten. University of Chicago Press.
The Evolution of Earth and Man, edited by George Alfred Batsell. Yale University Press, \$5.00.
Zehn Jahre Versailles, Herausgegeben von Dr. Heinrich Schnee und Dr. Hans Draeger. Druckverlag G. M. B. H., Berlin. 2 vols.
Experience with the Supernatural in Early Christian Times, by Shirley Jackson Case. Century Co., \$3.00.
Francois Rabelais, Man of the Renaissance. Spiritual Biography, by Samuel Putnam. Jonathan Cape & Harrison Smith, \$3.50.
Economic Causes of the Reformation in England, by Oscar Marti. Macmillan, \$2.50.
American Church and Church School Hymnal, edited by W. E. M. Hackleman. E. O. Excell Co., \$0.75.

Leaves from the NOTEBOOK OF A TAMED CYNIC

By Reinhold Niebuhr

"WHAT does a minister think about—when he is at a funeral, at the bedside of the sick, at a church convention, at a ministers' meeting, at a Kiwanis club, in a conference with capitalists, in a conference with labor leaders, in his study preparing a sermon, in the pulpit delivering it, when he receives a call to another pastorate or to a teaching position, when he 'puts on' an every member canvass, when he stands before his young men's Bible class, when he takes his first pastorate, when he goes to a 'revival meeting,' when he dons the pulpit gown, when he 'sits in' at a typical smoking room conversation in a Pullman car, when some 'heavy' contributor to his church suggests that he preach thus and so, when he preaches to soldiers in camp, when he visits the battlefield, when the newspaper reporter comes for an interview, when his members do not come to the services—what does a minister think about in the hundred and one situations where professional manners conceal his real thoughts?"

"The inner side of the minister's mind, the real human feelings of the minister—how little do we know of one another, and how few of us take pains even to know ourselves! Reinhold Niebuhr graduated from Yale Divinity School and took a modest pastorate in Detroit. During thirteen years he shepherded his flock, built a new church, identified himself with every moral and spiritual enterprise of the great city, held conferences with students in colleges all over the country, passed through the tension and tragedy of the war—and all this time he kept a notebook, writing down his own reflections. These reflections have been published in a book with the cryptic title, 'LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC.'

"I have this book on my desk. I read it through at one sitting though it spoiled the better part of a night, and I pick it up again and again to sharpen and refresh—and to chasten my own mind. Niebuhr comes as near 'debunking' himself as any man I ever read after. He has a huge capacity for sincerity. You can't fool him, and he is determined not to fool himself."

CHARLES CLAYTON MORRISON

in "The Christian Century Pulpit"

[The price of "Leaves from the Notebook" is \$2.00]

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A MINISTERS' BOOK CLUB

in your town—Why not?

A LOS ANGELES MINISTER recently sent us an order for 16 books, stating that they were for the use of the Ministers' Book Club organized among a group of the city's ministers. Here are the books called for:

The Scandal of Christianity, AINSLIE (\$2)
 Our Economic Morality, WARD (\$2.50)
 The Dilemma of Protestantism, HAMMOND (\$2)
 Preaching in a New Era, McKEE (\$2.50)
 Notebook of a Tamed Cynic, NIEBUHR (\$2)

Man's Social Destiny, ELLWOOD (\$2)
 Modern Evangelism, COOPER (\$1.75)
 Imperishable Dreams, HOUGH (\$1.75)
 Making of a Great Race, STEINER (\$1.75)
 Christ and Modern Education, RAVEN (\$1.75)

Two copies of most of these titles were ordered, of others only one.

This order was shipped at once, by the Christian Century Book Service, postage paid, and with the saving in cost which our Participating Coupons afford.

How many ministers are there in your town or city group?
 Consider the large library possible to you through such cooperative arrangement.

This is just one suggestion indicating how our Service serves.
 We should like to serve the pastors of YOUR TOWN.

A LIST OF BOOKS WHICH EVERY MINISTER SHOULD READ

The Bible Through the Centuries, WILLETT (\$3)
 Man's Social Destiny, ELLWOOD (\$2)
 Notebook of a Tamed Cynic, NIEBUHR (\$2)
 Signs of These Times, SPERRY (\$2)
 Science and the Unseen World, EDDINGTON (\$1.25)
 Jesus or Christianity? PAGE (\$2.50)
 Imperishable Dreams (Sermons), HOUGH (\$1.75)
 Effective Preaching, LUCCOCK, HOUGH, ETC. (\$1.50)
 The Hero in Thy Soul, GOSSIP (\$2.50)
 Quotable Poems, CLARK-GILLESPIE (\$2.50)
 Our Economic Morality, WARD (\$2.50)
 Doors of God, (Sermons), SHANNON (\$1.50)
 Facing Life (Talks to Youth), FAUNCE (\$2)
 A Preface to Morals, LIPPMANN (\$2.50)
 The Motives of Men, COE (\$2.50)
 Love the Law of Life, KAGAWA (\$2)
 Poems of Justice, CLARK (\$2.50)
 Place of Christ in Modern Christianity, BAILLIE (\$2)
 If I Could Preach Just Once, 15 LAYMEN (\$2.50)
 The Abingdon Commentary, EISELEN (\$5)
 Christianizing the Nation, JEFFERSON (\$1.50)
 All Quiet on the Western Front, REMARQUE (\$2.50)
 Magnificent Obsession, DOUGLAS (\$2.50)

Here is one book ALL alert ministers are going to read:

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By PETER AINSLIE

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